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From the Presbyterian.

Letters to Presbyterians,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER V.

Voluntary Associations, and Ecclesiastical Boards.

Concluded.

CHRISTIAN BRETHREN,—Having endeavored in the preceding letter to show that the arguments usually urged in favour of *confining* the enterprises of Christian benevolence to voluntary associations are essentially unsound; I propose in the present letter to proceed one step further, and to show *that it is plainly the duty of the Church, in her ecclesiastical capacity, to undertake and conduct such enterprises; nay, that when she neglects to do so, she is guilty of great injustice to herself, and of direct disobedience to her Divine Head and Lord.*

That it is the duty of the Church, in her appropriate capacity, to be much occupied in works of Christian benevolence, and, in particular, to engage in the work of evangelizing the world, and of selecting and training up the best agents she can find for that purpose, may be clearly demonstrated, as it appears to me, by the following considerations.

1. It is the COMMANDED AND APPROPRIATE WORK OF THE CHURCH to maintain in its purity; to press in the hearts and consciences of men for their sanctification; and to propagate as far as she has power, the religion of Jesus Christ. For this she was constituted to be a depository of truth, a witness for God, and a blessing to the world. Others, *may* exert themselves, and *ought* to exert themselves, for evangelizing the nations; but she *must* do it, or disobey her Master in heaven. Assemblages of individuals, either not belonging to the church in any of its departments, or belonging to different departments of it, *may* take measures for sending the Gospel to those who have it not; and the church may not discountenance or oppose their proceedings; but ought rather to rejoice that by any means Christ is preached. But whatever *others* may do, or leave undone, *she is bound* in her ecclesiastical capacity, to let the Gospel sound out in its purity and power, from all her borders. To neglect this, is to neglect one of the great purposes for which the church was founded in this world of error and of sin. What are all her government and discipline and ordinances worth, if not employed in bearing testimony against Satan's kingdom, and in building up and extending the kingdom of the Redeemer?

To say, then, that the church in her ecclesiastical capacity, is bound to maintain the ordinances of religion within her bosom, and to sustain discipline in its purity in all her borders; but that she ought to leave to voluntary societies the work of evangelizing the world—is, in other words, saying, that she ought to resign into other hands, as not her appropriate work, one of the most undoubted and important of all the trusts which her Almighty Head has committed to her and commanded her to discharge!

2. It may be urged, as an important argument in favour of our ecclesiastical judicatories, as such, being engaged in the great work of spreading the Gospel, THAT THE ORGANIZATION OF THOSE JUDICATORIES AFFORDS A CHARACTERISTIC AND PECULIAR FACILITY FOR PURSUING THIS OBJECT.—In Congregational churches, there seems to be no possible method of combining their strength for the pursuit of any common object, but by resorting to voluntary associations. No wonder, then, that those who prefer this form of church government and especially those who have no other form within their reach, should contend zealously for such associations, as are alone adapted to the work of combined and active benevolence. And to this source, perhaps, in part, we may trace the zeal of some brethren on this subject. But, surely, in the Presbyterian church the different portions of the whole body are bound together, and brought together, at stated periods, by an organization at once the most complete, energetic and convenient that can well be conceived. Our *Presbyteries*, convening a number of times every year; our *Synods* coming together at least annually, and embracing a larger number of ministers and delegates and our *General Assembly*, binding the whole body in authority and counsel, and meeting every year not only for advice, but also for final adjudication in all questions of faith and order,—all furnish the best facilities that can be imagined for the united and vigorous co-operation of the whole church in any great object. Ought not such a facility to be faithfully improved? When we have the machinery already for accomplishing work of the most important kind, ought it to be unemployed?

3. When ecclesiastical bodies are busily and earnestly engaged in endeavouring to send the glorious Gospel "to every creature," THEY ARE EMPLOYED IN THAT SPECIES OF WORK WHICH, OF ALL OTHERS, IS PERHAPS BEST ADAPTED TO PROMOTE THEIR OWN SPIRITUAL BENEFIT. When judicatories of the church are occupied, as they are often called in the sovereign providence of God to be, in trying offenders; in examining testimony; in deciding appeals and complaints; and in adjusting painful differences; it cannot be said, indeed, to be a useless occupation; for, however irksome, it is indispensable, and often eminently useful, as one of the means of grace. Still the immediate bearing of such work on the spiritual benefit of those who perform it, is not always obvious; and it sometimes proves a severe trial to their faith and patience. But when either the whole church, of any particular denomination, acting by her representatives, or any subordinate judicatory belonging to the whole body, addresses herself to the hallowed work of sending the Gospel to those who are "perishing for lack of vision;" when she calls to fervent exercise that "charity which seeketh not her own," and labours for the advancement of the Redeemer's kingdom, and the welfare of immortal souls; when she pities those who are suffering a spiritual famine, and expends her resources in sending them the bread and the waters of life; she is undoubtedly, employed in that way which is best adapted to promote her own spiritual benefit, to draw down upon herself the blessing of her divine head; and to call into exercise all those graces in which the true glory of a church consists.

If I were consulted by a church struggling with poverty, labouring under the most deplorable moral torpor, and torn with divisions, and asked what she had best do to increase her strength, to rouse her energies, and to bind her contending parties together in holy love; among other things, I would say to her—"Begin without delay to plan and labour, and pray, and contribute for sending the Gospel abroad to your fellow men. Endeavour to engage every heart and every hand, from the hoary head to lisping infancy, in this noble work. Make the experiment; and if you do it from proper motives, and in good earnest; amidst your poverty, you will be enriched; amidst your feebleness, you will be strengthened; amidst your divisions, you will be united; amidst your coldness and languor you will be roused to feeling, and vital warmth, and affection, and vigour, and sacred enterprise in the service of your Master. In short, the more it is in your hearts to feel and pray and labour for the everlasting welfare of others, the more you will draw down the blessing of God on yourselves, the more you will promote your own growth in these things in which the essence of religion consists. Those who water others, shall be watered themselves. "It is more blessed to give than to receive;" since the act of giving, with a proper spirit, imparts a double benefit. While it is the performance of a duty, and the conferring of a benfit on others, it includes at the same time in its very nature, the blessing of a reception ourselves."

The same counsel, if consulted, would I give to every judicatory of the Presbyterian Church. I would say to every such judicatory, "Neglect, not the various cases of ecclesiastical 'process,' which may occur in the faithful exercise of discipline. Imagine not, because this part of your work is always painful, and sometimes agitating, that therefore, it is not one of the most important means of grace, or that it ought to be avoided.—Although, like the trial of offenders, and the execution of justice, in civil society, it is an unwelcome task, and often deeply distressing; still it is indispensable to the order, purity and happiness, of the social system. But while you are careful not to undervalue or shun the work of government and discipline, ever remember that this work is to be pursued as a *means*, not as an end. Be not content to come together from time to time *merely* or even *chiefly*, to adjust forms, to balance testimony, and to measure the extent and duration of ecclesiastical penalties. This is necessary work; but they are not your friends who would *confine* you to such work. See that it be all made subservient, at every step, to the great object of all Christian effort, which is to edify and extend the Redeemer's kingdom. Let the great work of *doing good* be your chosen employment. Never come together without having your meeting marked by some plan and effort for sending the knowledge of the "great salvation," to the benighted and the perishing. This will warm your hearts.—This will purify and elevate your affections. This will bind you together as one body in love. This will, more than almost any other work in which you can engage, draw down the spirit and the consolations of Christ in the midst of your assemblies, and cause you to retire from them as from a feast of Christian feeling. Can you consent, then, to resign to other hands a species of work so peculiarly adapted to make you doubly blessed? Can you consent to consider as unfit for ecclesiastical judicatories that hallowed employment which is of all others the most appropriate and precious; which pre-eminently belongs to them; and to which every other ought to be regarded as tributary? To yield to such counsels appears to me the greatest of all infatuation. Let as many bodies as possible, by whatever name they may be called, engage with zeal in the blessed work of evangelizing the world, "no man forbidding them;" nay, by whomsoever the real Gospel is sent to a world "lying in wickedness," let every one "bid them God speed;" but of all bodies in the world let not ecclesiastical judicatories neglect or omit that work which is their primary duty; the most delightful of all employments; and that which is most adapted to build them up in holiness and love."

In perfect harmony with the foregoing counsels, I cannot forbear to quote the following paragraphs, by a learned and eloquent Presbyterian divine of Europe, found in a discourse recently delivered on a public occasion, and bearing marks throughout, of much judgment, and of ardent piety.

"The first concern of the church, no doubt is the edification of its own members- But a concern for others is not only a duty required of the church, but the faithful discharge of its ministers to its own edification. It is placed in the world *as a missionary establishment*, required to look narrowly into the purity and advancement of its own members, but at the same time to consider the world as its charge, and to labour for its evangelization. This missionary spirit was a distinguishing feature of the primitive churches. They received a command to "go into all the world, and preach the Gospel to every creature," which they understood literally, and obeyed vigorously. In their assemblies for worship, the conversion of the world was a prominent feature in their prayers, and their sincerity was evinced by wise and vigorous measures for carrying the object of their supplications into effect. As long as the missionary spirit lasted in the church, the Christian spirit was cherished by it. Those who "watered others," were "themselves watered." While there was zeal and exertion for extending the Gospel abroad, there was peace and purity at home. Not merely did this result from the blessing of God; but it is easy to show how the zealous labour of the church for the extending the truth, is, more than any thing beside, conducive to its own edification. Hereby all its energies are engaged. There is no time to spare for dissensions and trifles. There, is, indeed, no taste for them; for all are so absorbed in one great object, that with one heart, and one hand, they strive together for its attainment. If there is one cause more than another, to which we would trace the decay of religion in the church, it is that the missionary spirit became cold, and missionary labour feeble. And when, at length, this pulse ceased to beat, the body became one mass of corruption. The living spirit of the church seemed to depart, when its missionary zeal expired; and thenceforward it became the subject of error and dissension, and every evil work.

"In our own times, when religion seems to be reviving, it is easy to trace along with it the revival of the missionary spirit, and to see their close connexion and mutual dependence. The late revival of religion in these countries commenced with missionary labour. Just as the young convert, when he has learned the truth himself, burns with zeal to declare it to others; so the church, as soon as the spirit of religion revives in it, looks out to others, and offers its missionary services to them. The state of missionary labour in these times is, indeed very peculiar. It is the offering of voluntary associations, rather than of the Christian churches. This fact merely proves that the church had fallen far from a due sense of its duty in this matter; that it ceased to be in a capacity to discharge it; and that its lack of service required to be otherwise supplied.—One blessed effect of these societies, however, will be, that besides doing much positive good to the world, they will bring back the church to a due sense, and faithful discharge of its duty. This has in part appeared already, and we have seen only the beginning."

4. The duty and importance of ecclesiastical judicatories, as such, engaging with zeal in the missionary enterprize, is manifest *from the security which their agency affords that "the faith once delivered to the saints," will be maintained and transmitted in some degree of purity.*

When voluntary, and of course, irresponsible associations, engage in the great work of evangelizing the world, having no other bond of union than the common sentiments, and the warm feelings which originally prompted them to associate, there is no security that they will continue either to receive or to propagate the pure Gospel. Such bodies may commence their operations with as much attachment to truth, and as sincere a disposition to maintain and extend it, as any ecclesiastical body in the world; but having no confession of faith, no acknowledged standards, in conformity with which they pledge themselves to conduct their ministrations; and as all sorts of religionists may become members of such bodies who choose to do so, what is to prevent them from gradually and even speedily degenerating into associations, who agree in nothing but in a warm desire to send out missionaries; who *may* be prompted to do this, in the strange and wayward course of human affairs, by motives far from being worthy of commendation; and who, of course, *may* exert an influence deeply hostile to the spread of true religion? It is true, ecclesiastical bodies may also swerve from their original character, and *have* swerved in the same way. Still it cannot be denied that there are sources of security in the case of the latter, which do not exist, in the same degree, with respect to the former; and, consequently, that the existence of ecclesiastical boards at the same time, and in the same country, with voluntary associations, ought to be desired by every friend of evangelical truth, as one of the best means within our reach of maintaining the Gospel in its purity and power.

To illustrate my meaning. The American Home Missionary Society, which has now been in existence a little more than six years, and which is formed by the adherents of four or five different religious denominations, is now, perhaps, and has been, during the short period of its history, as orthodox as any voluntary association in the land. A degree of attachment to the fundamental principles of Gospel truth, and of fervent zeal for spreading it as widely as possible, truly commendable, has, doubtless, been manifested in their proceedings. No departure from the spirit of their original association, so far as I know, has been charged against them. Yet we all know that they have no public standards to which they engage to be conformed. They have no confession of faith; no ecclesiastical responsibility. They *may* deviate greatly and grievously, from the purity of the Gospel; and if this should ever occur, there will be no other power than the vague and ever varying power of public sentiment to call them to account, or to arrest their wayward career. A majority of the members of that body, now so truly worthy of our good wishes and prayers, *may*, in less than ten years, become so thoroughly Arminian, or even Pelegian, as to be an offence to all the enlightened friends of Zion, and really a curse instead of a blessing.—What is there to prevent such a deviation? What to check it? Nothing but the sentiments and feelings, for the time being, of the scattered members, who may assemble once a year, and choose an executive committee, who may gradually become partizans of error, and even of essential error; and at length send forth none but the missionaries of destructive heresy. I have no apprehension, indeed, that such *will* be the result.—My hope is that the Society will long continue, as she has heretofore done, to employ pious and faithful men, in whose ministry the friends of Zion will have reason to rejoice. But one of the very best securities, under God, that this will be the case, is found in my opinion, in the existence and influence of ecclesiastical boards, engaged in the same benevolent work; who, if they degenerate from the truth at all, will be apt to degenerate more slowly than voluntary associations, from the circumstance of their being guided and restrained by public formularies. The reflex influence of these, on surrounding voluntary associations, in holding up the banner of truth, and in constantly sounding the voice of warning against error, can scarcely fail of being both potent and salutary.

Upon the principle then, of sincere friendship, to the Home Missionary Society; and to all the evangelical voluntary associations in the land, I am a warm advocate for the continued existence and efficiency of ecclesiastical boards. Let them be sustained with increasing vigour. They will not only do great good by their direct agency in extending the Redeemer's kingdom; but they will exert a benign influence on other bodies, not ecclesiastical, by stimulating their zeal; by holding up to their view standards of truth; by warning them against error; by contributing to purify and regulate public sentiment; and thus to put as far off as possible that prevailing corruption into which every thing committed to human management, even with the best guards that can be employed, is so prone to degenerate. I have no hesitation in saying, that every vigorous and faithfully maintained ecclesiastical board in the United States, furnishes a powerful guarantee, for which every friend of religion ought to be thankful, that our voluntary associations, will be longer pure, more wisely and prudently active, and of course, more extensively useful, than they would be likely to be if those Boards should be now abolished.

The foregoing considerations, my Christian brethren, satisfy me that on the one hand, those, who denounce voluntary associations, and wish to put them down, as ineligible and dangerous means of promoting the great cause of religion; and those, on the other, who would throw the *whole* work of doing good *exclusively* into their hands,—are both wrong;—unhappily wrong;—mischievously wrong. I say this with sincere respect for those brethren who think otherwise; but with a confidence which is every day becoming stronger. For my part, I dare not oppose voluntary associations, as such. They *may*, indeed be perverted. They *may* be employed, by designing men, as instruments of sinster purpose. But so may the best things. The abuse of a thing, we all know, is no valid argument against its legitimate use.—When voluntary associations assume improper ground, or resort to improper means, let them be rebuked, and the Christian public warned against the danger. But in this day of abounding voluntary associations, for almost every purpose of knowledge or of benevolent action, I cannot doubt that they may be safely and efficiently employed in the great work of promoting religion. In fighting against them, therefore, I should be afraid of being "found fighting against God."

But on the other hand, I dare not *oppose*, or even *neglect* to promote the formation of ecclesiastical boards for the same great purpose. If the church, in her appropriate character, is not employed in the great work of extending the Redeemer's kingdom, she neglects, as has been said, a primary and essential design of her institution. If her judicatories, every time they come together, do not make the spread of the glorious Gospel, one main object of their counsels, prayers and efforts, they neglect one of the most powerful means of warming, elevating and enriching their own souls, and of drawing down the most precious blessings on the body, which they represent. Nay, if the church supinely allows herself to fail of lifting the standard of missionary zeal and enterprise,—there is absolutely less security than there would be, if she did her duty in this respect—that the voluntary associations around her will continue faithful to the principles with which they set out, and thus prove a permanent blessing to the world.

It was from the combined force of all the foregoing considerations that I was induced, more than a year ago, to express an opinion favourable to the formation of the "Western Foreign Missionary Society;" a society formed within the bounds of the Synod of *Pittsburgh*, under the auspices of that body; having as its formal patrons, all the Presbyteries composing that Synod, together with some Presbyteries belonging to other Synods. In taking this course, I was not influenced by the smallest diminution of confidence in the "American Board of Commissioners of Foreign Missions." On the contrary, I am persuaded that there is no association on earth the whole affairs of which are conducted with more wisdom, piety, diligence, and fidelity, than those of that Board; and none more worthy of the entire confidence of the Christian community. But when it was represented that there was a missionary spirit rising within the bounds of the Synod of Pittsburgh; that a number of the leading ministers and elders in that body were animated with a strong desire to engage in this hallowed enterprise; that they were entirely satisfied that the great majority of the churches within their bounds could not be made to feel so strongly, to pray so fervently, or to give so liberally to any other Board, as to one within their own bounds, of their own religious denomination, and conducted by individuals of their own acquaintance;—when these facts were alledged and believed to be true—I, for one, could not find in my heart to discourage the undertaking. I became convinced that by their going forward, a much larger amount of missionary interest and zeal would be called into exercise than by attempting to rally all their churches round the American Board. I was satisfied, too, that if this plan were prosecuted, the American Board herself would not find less friendship, or less patronage, even in the western country, than she now does, but probably much more. Of course, I could not doubt, that, on the whole, more missionary work would be done, and a greater amount of moral good effected, by engaging in the proposed enterprise, than if the whole field were left open to the American Board, without a competitor, and under every possible advantage.

It is possible that these views may not be realized. But it was under their influence that the plan was enterprised, and as long as they were sincerely adopted by the brethren in that region, and by others whom they consulted, could they conscientiously have acted otherwise? Would it have been wise; would it have been a dictate of the most expanded Christian charity, to say to hundreds of their pious church members—"Your preference for a board of your own must not be indulged. If you are not ready to pour all your contributions into the treasury of the American Board, we do not wish you to contribute at all to the foreign missionary cause?" I need not wait for an answer. I am sure there is not a single member of the American Board itself, so narrow and exclusive in his zeal, as to be willing to speak thus. They would, as individuals, and as a body, with one voice condemn such a reply. I can speak for one. My attachment to that Board, as one of its members, was never stronger than it is at the present moment; and my determination, by all the means in my power, to promote its interests, is every day becoming more deeply fixed and unwavering. Yet if more missionary zeal can be roused, more money collected, and more missionaries engaged to go to the heathen, by forming a Presbyterian board, and opening a new treasury—I am ready to say, let it be done.

The probability is, that the "Western Foreign Missionary Society" will not be placed under the direction of the General Assembly, or attempt any resort to that body for patronage. It would be unwise and unhappy to introduce into the highest judicatory of the church, another subject of party jealousy, and party contention. Such portions of the church as feel friendly to its existence, and willing to make efforts for its support, will of course, yield it their patronage, without impeaching the motives of those who may choose to act otherwise; and without the least unfriendly feeling toward other institutions.

It may not be improper, however, to take a passing notice of one suggestion which has been publicly made. It is this; that if the General Assembly of our church should institute or patronize a Presbyterian Board for foreign missions it would VIOLATE A TREATY with the American board.—This is an entire mistake. No such treaty exists, or was ever made. The General Assembly was one of the *three* ecclesiastical bodies which *consented* to the dissolution of the old "United Foreign Missionary Society," and to the transfer of all its stations, property and debts (which debts were just about covered by the property transferred with them) to the American Board. This consent was accompanied by a recommendation of the board to the friendship and patronage of our churches. A year or two after this transfer was effected, a proposal was privately made by some friends of the American Board, that the General Assembly should pass a solemn act, binding itself, or at least, resolving, not to undertake any separate foreign missionary enterprise. This proposal, however, was firmly resisted, and no such stipulation or resolution was ever adopted. At the last General Assembly, when a report was brought in from a joint committee of the Assembly and the American Board, which recommended that the former should not separately engage in the work of Foreign Missions, the Assembly declined expressing any opinion, or giving any pledge on the subject, and again recommended the American board "to the affection and patronage of our churches." The truth is, the General Assembly has never, directly or indirectly, stipulated with the American Board not to undertake any separate missionary enterprise nor made any engagement which can be considered as susceptible of this construction.—Just as reasonably might it be alleged that the Reformed Dutch Church, or the Associate Reformed Church (the *two* other ecclesiastical bodies which gave their consent to the transfer above stated) were barred by "treaty" not to engage in the missionary cause, in their ecclesiastical capacity.

On the whole my firm hope is, that the American Board, with the wisdom and disinterestedness of an elder sister, will look upon the infant Western Society with an eye of indulgent affection, and treat her with sisterly kindness; imparting to her the lights of her longer experience, and be ever ready to afford her countenance and encouragement. This will be as much her policy as her duty. On the other hand, my confident expectation is, that the Western Society will ever regard the American Board with veneration and love; will carefully avoid every thing like jealousy, or even rivalship; will honor her wisdom and fidelity; will endeavour to profit by her noble example; and not only with affectionate cordiality, yield to her the undisturbed patronage of every church which may prefer her agency; but also encourage her to glean even in her own most appropriated harvest fields. It will be a blessing, instead of a burden to the churches of the west, as well as of the east, to sustain with firmness the western Society, and at the same time to give more than ever to the American Board. If this should not be found to be the result, I shall be, in common with many others equally disappointed and grieved.

Thus it appears, my Christian brethren, that, from whatever point of view we contemplate this whole subject, we are led to the same results. We are taught that *Judah* not only *ought* not, but *need* not vex *Ephraim*, nor *Ephraim*, *Judah*. That ecclesiastical boards ought not to cherish a hostile feeling against voluntary associations, as long as they move in their proper sphere, without attempting to interfere with denominational bodies or interests; but are rather bound to regard them as invaluable helpers in the great work of doing good. And that, on the other hand, voluntary associations, when they cherish a desire either to depress ecclesiastical boards, or to bind them to their own machinery, take a view of the subject, and pursue a policy, as narrow and unwise as it is mischievous. *An entire separation, and a friendly, generous competition, form the true policy of both. If they cultivate the proper spirit, and pursue the proper course, they will be greatly quickened and aided by the operations of each other; and a much greater amount of good will be accomplished by the harmonious agency of both, than could possibly be done by either, standing alone, and occupying the whole field.*

SAMUEL MILLER.

Princeton, Feb. 1823.

For the Western Luminary.

American Board of Commissioners for Foreign Missions.

PROPOSED ENLARGEMENT OF THE MISSIONS OF THE BOARD DURING THE PRESENT YEAR.

It is the usage of the Prudential Committee to make a statement, in the early part of each year, of their plan of operations for the year, so that the patrons of the Board may judge how far their co-operation is needed. A brief statement of the kind will now be made for the present year;—premising, that the plan may be considerably modified by the number of missionaries at command, and by unanticipated events of Providence.

In making out a schedule of missionaries whom it is desirable to send forth, the inquiry has not been for the greatest number. The fact is, that many hundreds might be advantageously employed in those territories merely, which have been ex-

plored by American missionaries. And if it be admitted that the gospel is to be published everywhere within the present century, then the time is not distant when the American churches will send forth hundreds of missionaries in a single year. And do not the churches intend to accomplish the work within the present century? Nay, is it not their purpose to strive for a still more speedy accomplishment? That such a determination is gradually forming in the churches, there cannot be a doubt; and it is cheering to know that a constantly increasing number of the disciples of Christ are living, laboring, praying, and appropriating time, substance, and influence, with their eye steadily upon *the speedy conversion of the whole world to God.* Whatever field, whatever department of Christian effort claims their attention—whether domestic or foreign missions, the education of ministers, the multiplication of Bibles or tracts, the improvement of morals or education, the advancement of science, or whatever it may be—the object of pursuit is the same: it is, THE SPEEDY CONVERSION OF THE WHOLE WORLD.

At this grand result, the Prudential Committee are bound, by the sacred trust committed to them, unceasingly to aim; and, relying on the promise of HIM who commanded the gospel to be preached to every creature and upon the benevolence of the churches, they have pledged themselves, and the Board is pledged, to send forth every preacher of the gospel, who tenders his services, and possesses the necessary qualifications. Hitherto this pledge has been kept inviolate, nor is there any danger that the churches will refuse to sanction it.

There is, however, a great deficiency in the number of ministers of the gospel who are both able and disposed to engage in the missionary service. It is true, that the number increases from year to year; but it is also true, that the urgency of the demand, occasioned by the gracious Providence of God, increases with far greater rapidity. It is true, that there were never so many missionaries engaged for a single year, as at present; yet is the number but little more than twenty, while the providential demand, on the most moderate calculation, as will presently be seen, is far more than twice that number. It is much to be desired, that the churches would strive to effect a great increase in the number of soldiers of the cross for the foreign service; as, at present, there are scarcely enough in the field to set the battle in array against a single considerable kingdom. Is it supposed, that our own waste places and vacant parishes will suffer by our sending a hundred missionaries to the heathen, where we now send ten? Even were such to be the fact, our duty would still be plain. The apostles had scarcely preached the gospel throughout Judea, when, with a few exceptions, they dispersed themselves over the heathen world. But such would not be the fact. Of those preachers who do not become foreign missionaries, a greater number devote themselves to our waste places, than would do so if there were no foreign missions. The number of domestic missionaries has increased faster than the number of foreign missionaries. Then again it is found, that very many of the young men, who come up from the field and the shop to prepare for the ministry, receive their first impulse toward the sacred office from a desire to become missionaries of the cross. The company of Christ's ministers is rendered more numerous, by means of missions to the heathen. The more ministers we send abroad the more we have at home. Here it is that scattering will increase, and withholding more than is meet will tend to poverty. The true economy for the churches is, to do their duty, and live by faith on the Son of God.

In estimating the number of missionaries needed for the present year, the Committee have been guided wholly by what they regard as providential indications; and, as has been already remarked, they have stated the *least* number, in respect to each of the missions, and not the greatest. In view of the claims of the several fields occupied by the Board, or demanding its immediate attention, they adopted the following resolution early in January: viz—

Resolved—That it is advisable for the Board, with the leave of Providence, to send forth missionaries, during the present year, to the countries and in the proportions following, provided suitable men can be obtained; viz.

To Bombay,		4
To Ceylon,		3
To Southeastern Asia, as follows;—		
To Siam,	3	
To China,	1	
As explorers on the continent and islands,	4	
To be in readiness to occupy new stations,	8	—16
To the Mediterranean, as follows;—		
To the Nestorians of Persia,	2	
To Trebizond, on the Black Sea,	1	
To the island of Cyprus,	2	
To the island of Samos,	1	
To the island of Candia,	2	
To the island of Negropont,	1	
To Smyrna,	1	—10
To Western Africa,		4
To the western coast of Patagonia, in South America,		2
To the Indians of North America, as follows:—		
To Indians on Lake Superior,	2	
To Indians of Upper Mississippi,	2	
To Indians of Upper Missouri,	2	
To Arkansas Cherokees,	2	
To Arkansas Choctaws and Creeks,	2	—10
Total,		49

Only two days after this resolution was adopted, a communication was received from the missionaries of the Board in Ceylon, in which they ask for *five* missionaries, instead of three, the number mentioned above; and within three weeks, letters came from the Mediterranean, urging upon the Committee the immediate occupation of Damascus, in Syria, and Broosa, a large and interesting city in the ancient Bythinia; so that had the estimate been made only a month later, the sum total must have exceeded *fifty*.

Should the Board send forth no more than *twenty-five* preachers during the present year, this would swell the number of its ordained missionaries to 100, and the whole number of its laborers —clergymen, laymen, male and female—among the heathen, to nearly 300. The expense of the entire system of operations for the year ending August 31, 1832, was upwards of $120,003.—Seven ordained missionaries and sixteen assistant missionaries have been sent abroad since that time; and thus the balance of $6,000, then in the Treasury, was speedily absorbed. To sustain the system, as it was the last year, and to send forth the missionaries now engaged, $140,000 will probably be needed for the year ending on the 31st of August next.

This brief statement of facts the Prudential Committee make to their patrons, in the hope that it may advance the sacred cause, of which a special oversight is committed to them. To *ministers of the gospel*, and to *candidates for the holy office*, it appeals for a greater number of missionaries. Think not that your services will be declined for want of funds. That will not be, till the last possible effort to obtain them has failed, and the churches have thus peremptorily said, they will send no more missionaries. The churches *will* furnish the means of sending forth every man, who is commissioned by the Holy Ghost to go; and nothing is wanting to rouse the churches to ten-fold activity and zeal in this cause, but ten times as many missionaries pressing into the dark and miserable regions of the heathen world. Upon the ministry it devolves in this, as in every other good work, to go before, and thus incite the churches onward.—The command of Christ, a perishing world, the prosperity of the church, and the glory of her King, call for a rapid increase of the number of our missionaries to the heathen. Minister of Christ, successor to the apostles, will you go on this embassy of love?—To the *churches*, also, the appeal comes with the solemnity and power of a call from the providence of God. In every direction we behold the cloudy pillar, the symbol of Jehovah's presence, lifted up as a signal for marching. The time, yea, the set time, has come. And having the sure word of promise, and knowing that the Lord our God goes before us, let us go up at once and take possession of the land.

In behalf of the Prudential Committe.

B. B. WISNER, R. ANDERSON, DAVID GREENE, } *Secretaries.*

Missionary Rooms, Boston, February, 1833.

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. No. III.

RULE OF FAITH.

To the Rev. John Breckinridge.

Rev. Sir,—On the evening of the 9th inst. I had the pleasure of receiving your reply, after a lapse of eighteen days from that, on which I placed my first letter in the hands of the Editor, with a request that he would furnish you with a copy as soon as possible. Our readers were generally disappointed, at your not answering in order, according to the time prescribed in our rules. It was admitted, however, that you had *reasons* for procrastinating: and many of those, who have never reflected on the difficulty of the task, accounted for the delay, by supposing that you meant to overwhelm your adversary in the energy of the outset—that you would throw the whole strength of your cause, and of your mind into your first paper, and thus insure a prompt and triumphant vindication of the Protestant rule of faith—a vindication, which would not only refute, but exterminate, all the arguments that had been, or that might be raised against it. For my own part, I had no such anticipations. But I must confess, that I did expect something more energetic and to the purpose. I have read your letter carefully; and although you attempt to neutralize my reasonings by recriminations and glosses, which are ingenious enough, still I am utterly unable to discover any thing, that reaches the difficulty, or approaches the character of manly argument. Before I proceed to review those portions of it which relate to the subject of discussion "for the time being," (see rules,) I shall make a few observations on certain passages, which are, in my opinion, objectionable, on other grounds, besides their being foreign to the present topic of controversy.

The first is your use of the words "Papist and Romanist." We learn from history, that the ancient Athenian laws specified neither prohibition, nor penalty, for the crime of *parricide*:—the legislator believing, that the commission of it was impossible. Influenced by a similar supposition, it never occurred to me, in fixing the laws of this controversy, to stipulate for the use of *courteous language*. Your official standing, the clerical character, and the courtesies of the age in which we live, were *pledges*, in my mind, that you would use no other. I had, however, in conversation, informed you, that the appellation by which we choose to be called, is Catholics, or Roman Catholics. And I do not perceive what *good* feelings are to be gratified on your side, by *preferring* to either of these, an epithet known to be offensive, and which adds nothing, either to sense or argument. Besides you should, in my opinion, recollect, that for nearly a hundred years past, the world has laughed at the ludicrous picture of Presbyterianism drawn by the Protestant pencils of Dean Swift and the author of Hudibras. If I wished to employ unpalatable epithets, I have only to consult their pages. But they are useless to any cause, and I allude to the matter, merely to advise the reader, that I shall receive the appellation of "Papist, Romanist, &c." at your hand, with the express understanding, that they are *nicknames*.

The next passage, which I consider you to have treated in a manner unbecoming the pen of a clergyman, as well as the importance of the subject, is that in which you allude to transubstantiation. I do not mean *now* to violate the order of proceeding by saying one word in proof of that doctrine. It is a doctrine, however, of great antiquity: admitted, even by Protestant writers, to be older, by many hundred years, than the sect or denomination of which you are a minister; it is a doctrine, sacred with the vast majority of the Christian world at the present day, and which *they* believe to be as old as Christianity;—and I submit to your own reflection, and to that of our readers, whether such a doctrine was not entitled to a more grave and dignified notice, than that which you have been pleased to take of it—in telling us "that a priest can make his God, then sacrifice him, then give him to the people, then worship him, and then eat him." There is a tripping levity of phrase in this passage, which your friends will regret for your own sake, quite as much as I can do for any other motive. Be assured, Rev. Sir, that Catholics, however incredible it may appear, claim the possession and exercise of reason no less than Protestants. If we are in darkness, you may charitably undertake to enlighten us; but it must be by something more solid and permanent, than the flash of abortive wit and ridicule, with which you have thought proper to visit the doctrine of transubstantiation. Besides, I would not have the Infidel, who regards Christianity, as you do the "real presence," to derive any accession of materials to his stock of sarcasm, from the pages of this controversy. Volney has an argument against Christianity, bearing so near a resemblance to yours, that did we not know the difference from other sources, it would be difficult to say, whether it is the infidel, that has imitated the Christian, or the Christian, that has borrowed from the infidel;—so much are they like children of the same family.

Volney is exposing the absurdity of belief in the Trinity, the Incarnation and Divinity of Jesus Christ. Volney was an *infidel*, and we are not surprised to see him indulging a vein of humour. "You make your God," says he, "the well-beloved Son, born without a mother; and then, as old as his father; and then the son of a woman, who is at once a virgin and a mother, and then you have him *killed*, for the benefit of mankind." I shall pass from this part of my subject, by asking you, whether Volney has not been quite as witty, pungent and *conclusive* against Christ's Divinity, as you have been against transubstantiation!

The proverb says, that there is a *time* for all things; and our rules of controversy, lay it down, as more conducive to *order*, to treat of but *one* thing at *one* time. We are now, Rev'd Sir, discussing the "Rule of Faith," and "the parties agree respectively, to adhere strictly to the subject of discussion for the time being, and to admit *no second question, until the first shall have been exhausted.*" With the recollection of this rule fresh on my memory, judge of my surprise at beholding the host of "second questions," which you have contrived to marshal into the very van of the contest. "The Expurgatory Index,"—"Pope Liberius,"—The Arian heresy,"—"The Pope's Supremacy,"—"Seal of infallibility,"—"General Councils,"—Validity of oaths,"—"Letters from Bononia by three Bishops," —"Traditions,"—Apocryphal Books," &c.

——Stiphelumque, Bromumque
Antimachumque, Helimumque, Securiferumque
Pyracmon.

These subjects may be more serviceable in the rear as a body of reserve. You will thus have an opportunity of *reviewing*, and preparing them for action, when their turn shall have come. There is, however, one topic, which has a closer affinity to the subject now under consideration, and which demands a more proximate attention. It is your objections to the Catholic rule of faith. Now, the state of the question, as laid down in my first letter, required of you not to attack my rule, by *anticipation*, but to defend your own; which, by the laws of the controversy I was authorized to investigate. I had placed the result of that investigation before the public, in a few brief, plain, but solid and practical arguments, which, I was well aware, it would require something more than the female theology of "Father Clement," to shake from their foundations. But, before I proceed to review your attempt at a reply to them, I take occasion to assure you, that at *a proper time*, I shall defend the Catholic rule with positive arguments, quite as strong, as those already advanced in opposition to the protestant principle.

In the mean time, the reader will please to bear in mind, that Protestants profess to be guided by *one* rule of faith, and that Catholics not only profess to be, but are in effect, guided by another. Now as you have agreed with me, that Christ established *one*, and *only one*, rule of faith, "for the purpose of guiding us in matters of religion, and determining disputes in his church,"—it follows, as a necessary consequence, that either the Catholics or the Protestants have *forsaken* that true rule, and put themselves under the guidance of a false one, which Christ *did not establish*, and which is therefore, inadequate either to direct us in matters of religion or to determine our disputes. Deeming it more conducive to clearness and perspicuity, to give *either* rule a *separate* trial, I began by arraigning that principle, which has been adopted by Protestants. I stated that the "Bible alone," as each individual understands it, is the Protestant rule of faith, and you have not disputed the correctness of the statement. Now if you prove that this rule was actually established by Christ—that it *guides* those who have adopted it in matters of religion—that it *determines* their disputes, you will thereby simplify the investigation, and your friends may congratulate you on an easy triumph when you come to examine the Catholic branch of the inquiry. But, if on the other hand, I prove by unanswerable argument, that the Protestant rule fails on all these heads, then it will follow, by the very tenor of our agreement, that the Catholic rule *must* be the true rule appointed by Christ. This, however, I pledge myself to prove by *positive* arguments, when the question shall have come fairly under discussion. At present, it is the duty of my position to urge those facts and arguments, which overthrow the Protestant rule of faith—of yours, *to answer them.* I wish to be clearly understood that I will not go aside from the question now under consideration, to answer any objection even against the Catholic rule of faith until the present topic shall have been entirely disposed of.

The first sentence that arrests my attention in the foreground of your reply, is the startling declaration, that you "own no judge of controversies but God." Do you not, Reverend Sir, perceive how flatly this proposition contradicts the admission of every rule of faith! If Christ has established a rule of faith to "determine disputes,"—surely you will "own" *that rule* as a judge of controversy—unless you can discover a distinction between "judging controversies" and "determining disputes!" for my part I can see no distinction whatsoever. You admit, on the one hand, an infallible rule appointed for the express purpose of determining disputes; and on the other, almost in the same breath, you "disown" every judge of controversy but God! Protestants *usually* profess to acknowledge the *word* of God as the judge of controversy; and, as each minister possesses the right and the talent of making the word of God decide in favor of his own doctrine, the principle, I should think, allows ample latitude for the irresponsible rovings of private opinion. But for *you*, it seems, that even the *word* of God is too restrictive;—since you will "own no judge of controversies but God himself." It is true that he is the ultimate judge of all things, but to say that he is the immediate judge of controversy, by whom "disputes in the Church of Christ are to be determined;"—is an assertion that will be found *novel* in the annals of polemical disputation.

In my introduction, speaking in reference to private interpretation, I quoted the words of St. Peter, in which he says that "no prophesy of the Scripture is of any private interpretation," and contrasted them with the practice of Protestants, who in fact make *all* Scripture and prophecy of Scripture of every private interpretation. By this remark, I intended simply to show, that, if St. Peter meant what his language so *obviously* expresses, *he* at least was not disposed to leave the Scriptures, or the prophesy of Scripture, subject to the arbitrary or capricious interpretation of each private individual. But it seems I was mistaken;—and you, Reverend Sir, are kind enough to write nearly a whole column of explanations, to instruct me, and our readers generally, *how we are to understand the text.* That you felt the necessity of giving this explanation is a timely hint, that either the Scripture is not, after all, so plain as you are accustomed on other occasions to assert, or else (what amounts to the same) that we are not competent to understand its meaning. But unless you claim for yourself, either mental superiority, or some small portion of that infallibility which you deny to the whole church, I can see no reason why you should pretend to *understand* the passage better than myself, or than any of our readers. You say that "it is important to be noticed by me that it is the *prophecy* of Scripture, and not the *Scripture* that is obscure." Then, you admit that prophecy, at least, *is obscure.* This is indeed a concession. But pray is not "prophesy" a part of Scripture? and if it be, then we have your own authority for believing that some part of Scripture is obscure. You next urge that, by my interpretation the apostle is made to argue thus, "the Scriptures are infallibly revealed or inspired, and ye do well that ye take heed to them, therefore they are obscure, too obscure, for private explanation." The premises, dear Sir, are St. Peter's, but the conclusion is your own. "The voice, indeed, is the voice of Jacob, but the hands are the hands of Esau." I would find a better conclusion in the apostle's own words, "therefore, (as no prophesy of Scripture is of any private interpretation) you will not *wrest* it, as some do also the *other Scriptures*, to your own destruction." 2 Pet. iii. 16." I am not disposed to dwell longer on this subject, but I must remark, that to my mind your explanation of the passage appears quite as *obscure*, as the text itself.

As to the Latin quotation from the Vulgate it means precisely what is expressed in the text as quoted above, and for which, I assure you, I am not at all indebted to what you call "our English translation."

As all the rest of your introduction consists of premature objections against a rule of faith, which is not yet under consideration, you will excuse me, if I pass them over, with a promise to refute them in their proper place. When we come to the Catholic rule, I shall show you, how we *know* the true church, how the Scriptures *designate* her, how we solve the vicious circle, how the true church is distinguished by her divine characteristics from all would-be churches; and a great many other things with which it is not wonderful, to find Protestants rather unacquainted. At present you are called upon to vindicate the *Protestant* rule of faith—and instead of defending your own position, you attack ours. It seems to be the height of your ambition to show that the Catholic system involves as many difficulties, as the Protestant system: but even if you succeeded, the only consequence that would follow is, that neither possesses the true rule.

Now for the arguments.—

I. My first argument against the Protestant rule of faith was, that *Christ never appointed it.* The reasons by which I supported this argument were simple *facts.* It is a *fact*, that the Bible alone, interpreted by each individual for himself, is the (nominal) rule of faith, adopted by Protestants. It is a fact, that Christ never appointed this rule; because he never wrote any part of the Old or New Testament himself;—he never commanded any part to be written by his apostles. It is a *fact*, that what constitutes the Bible (according to the Protestant canon of Scripture) was not complete, until the close of the first century; and consequently, it is a *fact*, that the Protestant rule of faith did not exist *in the first century*, and is therefore not the rule which *Christ* established:—I call upon you to deny one single proposition here stated as a *fact.*

To supply this deficiency, you are pleased to assign an origin to the Protestant rule of faith, which, whilst it corresponds with these facts, relinquishes all pretension to that rule's having been established by Christ. You assert that the "Old Testament," with the instructions of Christ and his apostles, constitute the rule of faith, from the demise of the Synagogue, until just before the death of the last apostle, when the "entire New Testament was written."—and when, as you suppose, the Protestant rule of faith went into operation. Your clerical brethren will, no doubt, admire your candor in admitting that the Protestant rule of faith, so far from having been *established by Christ* had not so much as an *existence* until the *close of the first century;* and the Jews will feel complimented, by the acknowledgment that the "Old Testament" was placed in the same chair of authority with Christ and his Apostles, for the purpose of *determining* the doctrines of Christianity, during the same period. Either admission, is a concession of my argument, that the Bible alone is not the rule of faith established by Christ.

II. My second argument was, that "as Protestants boast of believing nothing but what is contained in the Bible, they are bound to show, *some text of Scripture*, to prove the Bible alone is the rule of faith established by Christ." *This is the fundamental principle* of Protestantism. If *this* is not a divinely revealed tenet of religion then it follows, that the Protestant rule of faith is precisely what I said of it, in my former letter, a mere "assumption," a thing taken for granted, without any proof or examination. It is easy to perceive in your answer, that you were not *insensible* to the strength of this position, nor to the feebleness of its opposite:—Hence, instead of assailing it, with *that* superiority of evidence which Protestants associate with their belief, you go round it, asking yourself questions and answering them: "what then, you say, are the Scriptures?" Permit me again, Rev. Sir, to give the answer. They are the *written* word of God. Are they the *only rule of faith? They themselves, from the beginning of Genesis to the end of Revelation do not say that they are.* Why then do the Protestants believe, that the Bible alone is *the rule of faith*, when the Bible itself does not say so? I leave you, Rev. Sir, to answer this *question.*

But in fact your language indicates an abandonment of the undertaking. You say ingenuously that the "presumption from the admitted fact of the Bible's being a revelation is, that it is *the* rule of faith." Now I ask you, can that be the rule of faith appointed by Christ, which, according to your own acknowledgment, rests upon a mere "presumption!" A presumption is an *unequivocal basis* for the Protestant's belief in time, and his hope in eternity.

As to your subdivisions under this head, they all belong to *another* part of the subject, and certainly do not prove, that the *Protestant* rule of faith is authorized, by any single text of the sacred writing. It is true you attempt to strengthen the "presumption" by a text of Scripture;—not from the Gospel, but from the Prophet Isaiah viii. 20. "To the law and to the testimony, if they speak not according to them, it is because there is no light in them." The prophet in this verse, was not pointing out a rule of faith, but reminding the people that it was forbidden in the land (Deut. xviii. 10,) *to consult false oracles*, which was natural enough. But to infer that *this text* constitutes a divine warrant for the Protestant rule of faith, is indulging private interpretations, with a vengeance. The next passage that is brought forward, is that in which St. Paul approves Timothy, (2. Tim. iii. 15, 17) for his knowledge of the Scripture. You first quote the passage entire—and then, as if conscious of its inconclusiveness, as to the Protestant rule of faith, you take it apart, and weave, from the fragments, a chain of reasoning favorable to your "presumption," but in which, be it *noted*, that for every link furnished by the Apostle;—two are added, of your *own* fabrication. Allow me to quote a specimen. "The Scriptures are able to make wise unto salvation," says the text: "without any *human* judge or help," adds Mr. Breckinride. But, Sir, if this addition be true, what will become of the clergy, who live by judging "and helping to explain the meaning of Scripture! Will they not say, in the words of another text, "a man's enemies are those of his household!" But, so far as the *Scripture* is concerned, it is manifest that the "presumption," on which the Protestant rule of faith depends, must remain *what it is.*

III. My third argument was,—that the Bible *alone*, is a *misnomer* in Theology,—in as much, as we can know nothing of it except through the medium of interpretation. And, as this medium is, in all cases, confessedly fallible, according to your rule of faith, it follows necessarily, that no Protestant can be certain, whether the doctrines which he believes, and on which he *grounds his hope* of salvation, are contained in the Bible. Be assured, Rev. Sir, that our readers will find something more "profound" in this argument than you have seen fit to acknowledge. You say "my God, my Bible, and my mind are supposed in *my* rule of faith:" precisely,—and for that reason it is, that the opinions and prejudices of your "*mind*," receive a fallacious authority with the people, by being put forth and accepted, as *emanating* from the pure word of God, *the Bible alone!* Has not the Episcopalian, the Baptist, the Methodist, the Moravian, the Swedenborgian, the Unitarian, the Arminian, and the Universalist, each "his God, his Bible, and his mind?"—and will you for a moment, pretend to say that *they* are guided by the rule of faith which you and they equally profess to follow, the Bible *alone?* It is not the Bible *alone*, but the Bible, twisted into harmony with the Confession of Faith,—viewed through the Westminster Telescope,—which constitutes your rule of faith. As to the silly argument which you are pleased to ascribe to me, under this head, I must beg leave to disown it. It is the child of Presbyterian "logic," and is quite too *young* to sustain my "claim to infallibility."

IV. My fourth argument was, that the Protestant rule of faith actually undermines the authority of the Scriptures, by extinguishing the proofs of their *authenticity* and *inspiration*, and consequently terminates, in moral suicide. Just imagine to yourself an ordinary will or testament, written but twenty years ago; —purporting to be the last will and testament of a wealthy deceased relative, and designating you as *heir*, but without either signature or probate;—and ask yourself what it would be worth! Could such a document establish its own authenticity! And yet, this is precisely the situation to which the Protestant rule of faith reduces the Scriptures, in rejecting the collateral testimony of the church, by which, and by which alone, their authenticity could have been established. St. Augustine, of whom Presbyterians are sometimes wont to speak with respect, declared that it was the testimony of the church which moved him to believe in the Scriptures. But *now*, the order of belief is "reformed." Men pick up (pardon the phrase) the sacred volume, as they find it, floating on the sea of two thousand years, and by one great, but *gratuitous* act of belief, which flings all intermediate church authority and tradition to the winds, they say the Bible is "the Bible, and we are its interpreters," every man for himself.

Is it not a fact, Rev'd Sir, that Protestantism rejects tradition and adopts the Bible *alone* as its rule of faith! and if so, what other testimony is left in the universe to establish either the athenticity or inspiration of the Bible? When you say, therefore, that my latent meaning in all this argument is, that we "need the church to tell us what is Bible and what is not," you express my meaning exactly, and it is "latent" no longer. It is now incumbent on you to show how a Protestant, by the Bible alone, can be assured that the Scriptures are *authentic* and *inspired.*

V. My fifth argument was, that Christ neither established nor intended the Bible alone to be the rule of faith, because it was not universally known until the end of the fifth century, *what* books were to be regarded as inspired Scripture. The argument which you here raise against the church, for not making known what books were Scripture, until the period referred to, I shall answer in its proper place. In the meantime, the fact is an everlasting proof, that the Bible alone was not the primitive rule of Christian faith. You have given authority, indeed, to prove that some of the books of Scripture were certain; this I never denied; but you have admitted, that even as late as the Council of Laodicea, 364, *some* were doubtful, and this is quite sufficient for my argument. These *some* prove that the Protestant rule of faith was not complete, even "at the death of the last apostle," nor for 264 years afterwards, and consequently was not *established* by Christ: therefore is a false rule.

But besides, the condition of the world at the period, renders it absurd to suppose that the Bible alone was even thought of as the rule of faith. 1st—because of the multitude of languages into which it would have been necessary to translate the Bible: 2d—because of the multitude of pens necessary to transcribe copies, so as to furnish believers with a rule of faith; 3d, because of the multitude of schools and schoolmasters necessary to teach the people of every nation how to read. And this is the argument which you call a "quibble!"

VI. My sixth argument was, that as the true rule of faith was established "*to determine disputes in the Church of Christ*," it cannot be the Protestant rule, *because*, it is a *fact*, that, since the beginning of Christianity until the present hour, no dispute has ever been determined by that rule, the Bible alone. Are you then still prepared to say, that a rule which, in no single instance, *has accomplished the end of its institution*, is the rule appointed by Christ! Does the Bible "determine the dispute" between you and the Episcopalians on the institution of Bishops—between you and the learned editor of the Christian Index, on the subject of Infant Baptism—between you and the Unitarian on the Divinity of Jesus Christ—between you and your Rev. Brethren of the Second Presbytery in your own Church!

VII. My seventh argument was, that the Protestant rule of faith, so far from "*determining any dispute*," has given rise to all the heresies that exist. By that rule the Bible is made to prove the Divinity of Christ in *one* pulpit, and to overthrow the belief of it in *another*;—to prove the eternity of torments, and the non-existence of Hell: And can *that* be the rule appointed by Christ, which gives the same warrant of authority to him that "plants, and to him that plucks up that which had been planted!" Is there a more palpable proof of this argument, than the multitude of sects and the endless contradictions among Protestants, on subjects of doctrines! After stating this argument, you turn round and exclaim "Poor Bible, what a transgressor thou hast been!" and then avenge yourself on my reasoning, by saying that "our rule has worked worse than yours." *That is not now the question.* Neither do I charge the "transgression" on the Bible, as you insinuate. God forbid! But I assert boldly, that it *is not the abuse*, but the *use* of the Protestant rule of faith, which has produced all the sects that claim to be guided by it. It is indeed the *abuse* of the Bible, but the regular *use* of the *rule.*

VIII. My eighth argument was, that the Socinian has the same *persuasion* of being right in his belief, that you have in yours. And consequently that you are *both* under the guidance of a principle, which can impart certainty to *neither.* But you yourself have admitted that the true rule of faith, "must give to those who abide by its decisions an *infallible certainty:*" and therefore, *te judice*, *your* rule is not the true one: since under its operation, the Divinity of Jesus Christ, agitated between you and the Socinian, becomes a doubtful tenet, on which each of you may entertain or express his *opinions*, but nothing more. You have not even attempted to wrestle with this argument.

As to the assertion that "Joanna Southcote and the Shakers, use *our* rule of faith;" it is a piece of information, with which, I believe history was altogether unacquainted before. I deny the fact, however; and I should be sorry to see my "logic hanging" on any such admission.

IX. My ninth argument was, as you say, a practical illustration of the above. In order to make it clear, I supposed (by hypothesis,) that the Presbyterian doctrine was the true doctrine of the Bible. I supposed four clergymen of that denomination, no matter who, in searching the Scriptures, to become persuaded that Unitarianism, Universalism, Swedenborgianism, or Catholicity is the religion of the Bible. I asked you whether, in that case, they would not be bound before God, to quit the *true* religion of Christ, represented by the Presbyterian church, and embrace the *heresies:*—and whether, in doing this, they would not act in *strict conformity* with the Protestant rule of faith! I say they would: and I submit to your own reason, and that of our readers, whether a rule, which would thus *drive* men from the true faith, and *compel* them to embrace heresy, is likely to be that infallible rule, "which Jesus Christ established to guide us in matters of religion, and to determine disputes in his church." Genebrard's "Chronicles" will not, I assure you, furnish you a solution of the difficulty.

X. My tenth argument was, that the doctrines of Christ were delivered to mankind as *positive truths, facts*, about which there could be no grounds for disputation. That the objects for which an infallible rule of faith was established, was *to guard those eternal* and *unchangeable truths* of God from being lost, or confounded with the opinions of men. From this I argued that the Protestant rule of faith is not the rule which Christ appointed:—*Because* every doctrine which is tried by the Protestant rule, is *changed by the very test*, from a fact or positive truth, into a *mere opinion.* What is it that has so multiplied creeds among Protestants! What is it that has never ceased to evole one sect out of another from the days of the "Reformation," so called! It is the Protestant rule of faith. Why is it that Protestants are in everlasting controversies among themselves! It is because their rule of faith has *robbed them, all alike*, of *certainty*, as to the truth of their respective doctrines. What is the character of their warfare! It is the battle of *opinions* about the meaning of the Bible, in which the privilege of private interpretation furnishes the Unitarian and the Universalist with the same weapons, which it bestows upon the Presbyterian and Baptist. Now Sir, I again assert, that Christ never inculcated the belief of an *opinion!* I assert, on the other hand, that the human mind, under the influence of the *Protestant rule of faith*, never has held, and never can hold, one single doctrine of Christianity, except by the dubious tenure *of opinion*—and I *challenge you* to disprove either of these assertions.

You say you have refuted this argument in your introduction, but I appeal even to our Protestant readers, whether, from the beginning to the end of your letter, they will not look in vain, for a refutation.—You have, indeed, attempted to show that Catholics are equally destitute of certainty, but when we come to speak of the Catholic rule of faith, I shall show how easy it is to prove the contrary.

As the rest of your letter is "about every thing," you cannot expect me to notice it, since we are both equally forbidden by our rules, to travel out of the subject "under discussion for the time being." This is, perhaps, a circumstance which, on the whole, you ought not to regret; as it will give you an opportunity of *reviewing* your authorities. Remember that Archbishop Usher was a Protestant, and yet you once quoted him to prove that Catholics are idolaters:—and, added, addressing the young lady in Baltimore, "of Usher's authority among Romanists we need not

speak." However, you have since explained it, as some strange mistake of printing. It was indeed very strange; and such mistakes ought to be guarded against in future, for your authorities, as well as arguments, are henceforward to be under the inspection of many a scrutinizing eye. But for the present, I shall not pluck out a single gem of authority, nor controvert a single proposition in the multifarious matter of your epistle. When the time shall have come, however, *I bind myself* to prove that several of the former are spurious, and several of the latter false.

The actual question now under consideration is, THE PROTESTANT RULE OF FAITH. It cries out for a defender—for one, who will prove it to be "*infallible; established by Christ; competent to guide us in matters of religion; and to determine disputes in his Church.*" It demands to be vindicated by *its own evidences*, which cannot be wanting, if it was established by Christ—and it scorns to triumph by the hand which, instead of protecting it with the shield of *its own evidences*, strikes at a defenceless rival. Think you, Reverend Sir, that I accepted this controversy, for the pleasure of playing a mere polemical chess-game with him who offered it? God forbid! I accepted it with a view to drive the ploughshare of reason, evidence, and argument through the radical delusion, the "origo malorum," of Protestantism. I reflected that, possibly, in the inscrutable providence of God, the salvation of souls might depend on this controversy—and looking, I trust, with some portion of the charity of Christ, at the wanderings of my Protestant brethren, I determined to expose the fundamental delusion, by which, since the unhappy separation, they have followed their clergy, their parents, their prejudices—whilst all three, perhaps, conspired to persuade them into the erroneous supposition, that they were following, forsooth, the "pure" word of God, the "Bible alone."

Now, sir, I again request you to "adhere strictly to the subject of discussion for the time being," as we have agreed in our rules;—to prove, if you can, the "Protestant rule of faith," and, by close, positive and pertinent arguments, to overthrow, *article for article*, those which have been laid down against it, whilst I remain, Very respectfully, &c. &c

JNO. HUGHES.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 13, 1833.

TRANSYLVANIA UNIVERSITY.

The semi-annual examination of the students in this institution took place last week. We learn that the students generally acquitted themselves with credit. The Rev. Mr. Peers will enter upon the discharge of his duties as President of the institution in May next.

SIAMESE TWINS.

These twin brothers, who have excited so much curiosity throughout the world for some years, are now to be seen in this city. They certainly present a wonderful phenomenon; well worthy of the public attention. They will remain here only during the present week.

AMERICAN CONGRESSIONAL TEMPERANCE SOCIETY.

There is no subject, perhaps, more intimately connected with the respectability, the perpetuity, the future moral character of this republic, than that of Temperance, based on *total abstinence* from ardent spirit. We are truly rejoiced to perceive, that this grand principle, which lies at the foundation of the Temperance reformation, is pervading every department and ramification of society. This important subject has begun to attract the attention of our government; and we anticipate the happiest results from the incipient measures that have been already taken in our army and navy with reference to the furnishing of the intoxicating poison. The Temperance Society is founded on principles which have triumphantly borne the test of repeated, accurate, and impartial experiment. And all the new light shed upon the subject but more abundantly confirms the truth of the general principles on which the Temperance reform is founded.

We are gratified to learn, that a meeting was held in the chamber of the Senate, at Washington, on the 26th of February—(the day on which the simultaneous Temperance meetings were held throughout the United States)—with the view of forming a Congressional Temperance Society, to be composed of Members of Congress, and those who have been Members of Congress, officers of the United States' Government, civil and military, and heads of Departments.

The Hon. William Wilkins was called to the Chair, and Walter Lowrie, Esq. appointed Secretary. The meeting was opened by prayer, by the Rev. Mr. Proudfit. The Constitution for the Society was submitted for consideration by the Hon. Theodore Frelinghuysen, and unanimously adopted. The following gentlemen were chosen officers of the Society:

President—Hon. LEWIS CASS, Secretary of War.
Vice-Presidents—Hon. Samuel Bell, of New Hampshire; Hon. Gideon Tomlinson, of Connecticut; Hon. John Reed, of Massachusetts; Hon. Lewis Condict, of New Jersey; Hon. William Wilkins, of Pennsylvania; Hon. Thomas Ewing, of Ohio; Hon. Felix Grundy, of Tennessee; Hon. John Tipton, of Indiana; Hon. Daniel Wardwell, of New York; Hon. James M. Wayne, of Georgia.
Secretary—Walter Lowrie, Secretary Senate U. S.
Treasurer—Hon. E. Whittlesey, of Ohio.
Auditor—Hon. W. W. Ellsworth, of Connecticut.
Executive Committee—Hon. Theodore Frelinghuysen, of New Jersey; Hon. Arnold Naudain, of Delaware; Hon. John Blair, of Tennessee; Hon. George N. Briggs, of Massachusetts; Hon. Eleutheros Cook, of Ohio.

TEMPERANCE MEETING AT THE CAPITOL, IN WASHINGTON CITY.

We have been politely furnished by a friend at Washington City, with a pamphlet of 48 pages, containing the "Proceedings and Speeches at a meeting for the promotion of the cause of Temperance in the United States, held at the Capitol, in Washington City, February 24th, 1833."

On application by the Hon. R. M. Johnson, of Kentucky, the House of Representatives granted the use of the Hall for the purpose of holding this meeting. The meeting was called to order by the Hon. Felix Grundy, from Tennessee; who moved that the Chair be taken by the Hon. Lewis Cass, Secretary of War. The Hon. John Blair, from Tennessee, was chosen Secretary. The meeting was opened with prayer, by the Rev. William Hammet, Chaplain to the House of Representatives.

Eloquent and appropriate addresses, in support of various resolutions, were delivered on this occasion, by the following gentlemen: Hon. Lewis Cass, Secretary of War; Rev. Justin Edwards, Secretary of the American Temperance Society; Hon. George R. Briggs, from Massachusetts; Dr. Thomas Sewall, Professor of Anatomy and Physiology in the Columbian College; Hon. Lewis Condict, from New-Jersey; Hon. Andrew Stewart, from Pennsylvania; Hon. William Wilkins, from Pennsylvania; Hon. John Reed, from Massachusetts; Hon. John Tipton, from Indiana; Hon. Theodore Frelinghuysen, from New Jersey; and the Hon. Felix Grundy, from Tennessee.

The present time may be regarded as an important era in the Temperance Reformation. When we see those who are dependent for their high offices on the suffrages of the people, thus rising up to advocate the claims of this noble cause, and uniting themselves together, that the force of concerted action may be brought to bear upon its interests, should not the friends of Temperance every where be encouraged to redoubled effort, and to entertain brighter hopes of the ultimate success of their cause! This meeting at the Capitol, together with the meetings so extensively observed throughout the United States on the 26th of February, must operate most favorably in promoting this work of patriotism, philanthropy, and religion.

THE AMERICAN QUARTERLY TEMPERANCE MAGAZINE.

We have received the first No. of this work, issued last month. It appears in the octavo form, on handsome paper and type, comprising 96 pages, with an appropriate frontispiece. The articles it contains, so far as we have examined them, are written with spirit and ability. The first article is an introductory notice, stating the object of the publication, and the principles on which it will be conducted. The work is issued by the New-York State Temperance Society. The second article is a Correspondence between his Prussian Majesty's Consul and the Executive Committee of the New-York State Temperance Society. This article contains a letter from the Prussian Consul, residing in New-York, addressed to E. C. Delavan, Esq., Chairman of the Executive Committee of the N. Y. State Temperance Society; acquainting him with the desire of the Prussian Government to introduce Temperance Societies in that country, and requesting, on the part of the government, such facts and suggestions as the New-York State Society might be able to furnish in aid of this design. The Chairman of the Executive Committee states, in reply, that he had had prepared, for the information of the Prussian Government, a document giving a succinct history of the Temperance Reformation in this country; and suggesting, at the same time, the importance of placing the "National Circular" in the hands of every family in the Prussian territories. It is full of interesting and important facts. Article 3, is poetical, On the sale of Ardent Spirit by Christians. The 4th article is an Inquiry into the causes which prevent the more rapid increase and spread of the Temperance Reform. 5th. Medical Advice; 6th. Physical effects of the habitual use of intoxicating drinks; 7th. Review of the Second Annual Report of the Scottish Temperance Society; 8th. Considerations respectfully addressed to the Manufacturers and Venders of Ardent Spirit. The remainder of the Magazine is occupied with Miscellaneous Notices on the general subject of Temperance; among which we perceive a communication from Saxony, respecting the operation of the Temperance Societies in that country.

THE BIBLICAL REPERTORY, AND THEOLOGICAL REVIEW.—We omitted to notice in due time, the January No. of this able periodical. The following is the table of Contents: Art. 1. Survey of Modern German Works on Interpretation; 2. The Religious condition of Holland; 3. A general view of the progress of Ethical Philosophy, during the 17th and 18th centuries. By James Mackintosh, LL. D. F. R. S.; 4. Review of Murdock's Moshiem; 5. The Annual of the Board of Education of the General Assembly of the Presbyterian Church in the United States; 6. The Evidences of Christianity in their external division, exhibited in a course of Lectures delivered in Clinton Hall, New-York, by Charles P. McIlvaine, D. D.; 7. Suggestions to Theological Students; 8. Gall's Lesson System of Education; Select list of Publications.

Lottery Gambling.

We have recently, on several occasions, called the attention of our readers to this subject. We regard it at this time, as being of paramount importance to the citizens of the United States. There must be a united, efficient co-operation of the friends of sound morals and good order, in endeavoring to suppress this species of gaming, or a few years more will doubtless bring about such a state of things as will hardly find a remedy. This subject is producing considerable sensation in some parts of the country. It should do so throughout the whole land. The following Message to the Massachusetts Legislature, recently transmitted by the Governor of that state, should be read, and the startling facts it contains pondered well by every individual. It contains but a few of the numerous facts of similar character, which might be stated in connexion with this subject.

MASSACHUSETTS LEGISLATURE.

To the Hon. the Senate and House of Representatives.

The sympathies of the community, excited in an unusual degree by a recent melancholy occurrence in this city, have led, through diligent and painful inquiry, to the most astounding disclosures of an unheeded cause of personal and domestic distress, of legal transgression, and of wide-spread and overwhelming moral evil. It has been satisfactorily ascertained, that a high handed system of dealing and gambling in Lotteries and Lottery tickets, is now carried on in this Commonwealth, in despite of the prohibitions of law; in defiance of the vigilance of the protecting officers, and in utter disregard of the inflictions of the tribunals of justice.

A highly respectable committee of an association of citizens of the metropolis, have in the most commendable spirit, directed their attention to endeavor to arrest the frauds and mischief of this demoralizing traffic, and in furtherance of their objects, have addressed to me in my official capacity, an earnest and impressive memorial on the subject. They represent that tickets of lotteries granted in other States are openly sold in this. That tickets are manufactured in fictitious lotteries, and halves and quarters of tickets representing the same numbers are multiplied indefinitely both in real and pretended lotteries; and these indiscriminately and successfully to an immense amount, imposed upon ignorant and deluded purchasers.

The influence of such schemes of deception to allure the laborious poor from the path of honest industry, and to cheat them of their hard earned wages; to entice the young and unreflecting from their fidelity, and betray them into a violation of their trust, and the commission of heinous crimes, cannot be doubted, while the desolating and fatal effects upon the social relations of life are scarcely less to be deplored. The memorial proposes that measures should be taken through the Legislature, or otherwise, to induce in all the States of the Union, the absolute and entire abolition of all Lotteries.

Deeply sensible of the nature and magnitude of the evil practices which are thus found to be indulged to an unlooked for extent, I but obey a dictate of public duty in respectfully submitting the memorial and the matters which it respects to your consideration. The existing law for the restraint of Lotterics, I deem wholly inadequate to the purpose for which it was enacted. By the statute of 1825 ch. 194, the penalty for advertising or selling any lottery tickets, or drawing or aiding or assisting in drawing any Lottery, or being concerned in the management or conduct of any Lottery not authorized by the laws of this commonwealth, is a fine not exceeding one hundred dollars for each and every offence, so that the imposition of any sum however small may be a satisfaction for the forfeiture created by the statute. It is well understood that the gains of many of these lawless manufacturers and venders of lottery tickets, are as immoderate as their traffic is vicious. In a recent exposition made under the most respectable authority of a similar traffic in a city of a sister State, it is stated to have been ascertained, that an officer of a banking institution who had been detected in abstracting from the Bank divers sums of money, was found to be in possession, in tickets in various lotteries, of two thousand twenty-seven chances, which after having been all drawn and examined by order of the Bank, produced less than twenty dollars.

Another case of a Bankrupt, is given whose accounts exhibited an aggregate of $80,000 drawn by him in lotteries at different periods, while his expenditure for tickets amounted to $120,000, he was then insolvent $70,000.—Again it is stated that the adventurers in a single lottery in the same city, suffered a loss of nearly one hundred thousand dollars, which of course must have gone to the managers, and venders of the lottery. When such are the results, the occasional exaction of a small fine, especially taking into consideration the chances of escape from conviction of the offence, has little effect to prevent its commission; while no disgrace attaches to the punishment, the trifling loss of money by the forfeiture, is disregarded in the general profit of the trade. Indeed the very character of the penalty, induces but to an indifferent estimate of the nature of the transgression. If it does not serve to palliate the crime in a moral point of view, it does little to rebuke it by any public admonition of its heinousness. In what respect does the fabrication of tickets in schemes of unlicensed or pretended lotteries, differ from the grossest act of counterfeiting! or the unlimited multiplication and sale of parts of tickets beyond whole numbers, constitute a more venial frand than the circulating of spurious bank paper!

I humbly submit that these acts, wilfully committed, should be ranked in the same class of offences, and that imprisonment and *infamy* should be denounced by the violated law against the perpetrators of the *felony*.

Permit me earnestly to recommend the subject to your investigation, and to suggest the expediency of a revision of the existing statute, with a view to new provisions which shall reach the extensive and complicated frauds which are represented to be now so recklessly practiced in all the ramifications through which the ingenuity of depraved men have sought to conceal the pursuit of an unlawful business, and to practice themselves in the enjoyment of iniquitous gains to the waste of morals, property, and oftentimes the lives of their fellow men. When we shall ourselves have adopted all such measures as may effectually restrain the enormity at home, we can with better propriety appeal to other States for their co-operation, in producing a more general and lasting reform. LEVI LINCOLN.

Council Chamber, Feb. 12th, 1833.

LOTTERIES AND SUICIDE.

This is another odd conjunction, but nevertheless very properly conjoined. A young man of the name of Ackers, recently committed suicide in Boston.—He had been for ten years, chief clerk in one of the first importing houses of the city, enjoying the full confidence of his employers, and sustained a most irreproachable character for integrity. He was modest, temperate, and domestic in his habits.—When he was first found dead, it was supposed that he had been robbed and murdered. The truth was made manifest, by the subjoined, found in his room in his own handwriting.

"I have for the last seven months gone fast down the broad road to destruction.

"There was a time, and that too but a few months since, that I was happy, because I was free from debt and care.

"The time I note my downfall, or deviation from the path of rectitude, was about the middle of last June, when I took a share in a company of lottery tickets, whereby I was successful in obtaining a share of one half the capital prize; since which I have gone for myself, and that too, not on a very small scale, as you can judge from the amount now due J. R. & Co. every dollar of which has been spent in that way.

"I have lived or dogged out a miserable existence for two or three months past. Sleepless nights and a guilty conscience have led me on to the fatal act.

"Only the hope of making Messrs. J. R. & Co. good for the defalcation has postponed it till the present time, a smaller amount I did hope, would be the result, for the worse luck I had the more I bought.

"Since I have reflected on my rashness, I cannot look back and see how it is possible I could have conducted in this way. When the situation I occupied, and the confidence reposed in me, and the long time I have been engaged, and the reward for my poor services by ——— that all should be lost in one moment—but the loss is too much for me to bear.

"Oh that seven or eight months past of my existence could be blotted out—but no, I must go—and ere this is read, my spirit is gone to my Maker, to give an account of my misdeeds here, and receive the dreadful sentence for self-destruction and abused confidence.

[Two or three lines erased.]

"Relations and friends I have, from whom I do not wish to part under such circumstances, but necessity ———

"Oh, wretch! lotteries have been thy ruin.

"I cannot add more."

The defalcation was found to be EIGHTEEN THOUSAND DOLLARS—every dollar was expended in the unsuccessful purchase of lottery tickets!

The death of Ackers, and the disclosure of the cause, produced a great sensation in Boston. The grand Jury found indictments against sixty venders of lottery tickets, the sale of which is prohibited by a law that has long been disregarded. They also presented the whole subject of lotteries. The citizens took it up, and a committee addressed the Governor, requesting him to lay the matter before the Legislature, with which request he has complied. The chairman of the committe to whom it was referred has called upon the Attorney General for information; and he has advised enactments authorizing searchings and seizures, by authorized officers, as in cases of stolen property, for the purpose of obtaining proofs—holding that the existing penalties are sufficiently severe. The whole affair affects the public mind as deeply as the Tiverton murder—and with good reason. Lottery tickets germinate innumerable crimes, with all their attendant miseries and horrors, to which a single murder can bear no comparison.—*Cinn. Daily Gazette.*

REMARKABLE SUICIDE.

Yesterday (Monday) morning, about eight o'clock, soon after the lad opened the store of Messrs. Samuel Bradlee & Son, No. 142 Washington street, he found in the first chamber, the bodies of Mr. John B. Carter, aged 23, and Miss Mary Bradlee, aged about 19, suspended by a silk handkerchief, from a rope which formerly supported a scale beam. The bodies were cold, their hands clasped, and their faces and lips in contact. They had stood facing each other, one upon two shop-steps, the other upon a box placed in a chair. Mr. Carter and Miss Bradlee were engaged to be married to each other, with the approbation and consent of their respective parents. During the autumn of 1831, Mr. C. who had long kept in the store of Mr. Bradlee, went to New Orleans, to do business there, and Mr. B. having the misfortune to lose his son, his junior partner, wrote to Mr. Carter, as his future son-in-law, that if his prospects were not very good, he would like to have him return to Boston, and assist him in his business. Mr. C. returned last autumn, and entered the store of Mr. B. accordingly. During the present winter, Mr. Bradlee proposed to sell out his stock to Mr. Carter; but no definite arrangement was concluded between them, owing to their not precisely agreeing upon the terms, although no unkind words or feelings resulted from the transaction. Mr. C. remarked to Mr. B. about this time, that if he did not purchase the stock, he should be married and go to New Orleans to commence business. Mr. Bradlee remonstrated against his doing so, in consequence of the feeble health of his daughter, and expressed the same aversion that any father would, at having his daughter reside so far from home, and in an unhealthy climate. But no interruption of the kindest feelings towards each other was excited. At this time, also, Miss Bradlee expressed to the father of Mr. Carter, that they proposed being married, and going to New Orleans, when the latter expressed his disapprobation of his so doing, until his son should be established in business there.

The last time they were seen together, previous to the discovery of their bodies, was when crossing Summer street, apparently to attend Trinity Church, where the family of Mr. C. attended public worship. No apprehension was felt on account of their absence from each other's homes, as Miss B. not unfrequently visited and sometimes slept at the house of Mr. Carter's father, and it was thought Mr. C. might have remained at Mr. B.'s house. Mr. Carter stepped into the apothecary's shop of Mr. Smith, two doors from Mr. Bradlee's shop, about 6 o'clock on Sunday evening, but remained there but a few minutes.—[*Daily Advertiser.*

Mr. Carter left two letters in the store, one directed to his father, and the other to Mr. Bradlee, in which he stated that he had been unfortunate, that he was tired of the world, and took this mode of leaving it: that he wished his friends would forgive him and her, and that it was her request that both might be buried together in Mr. C.'s tomb under Trinity Church. In Miss Bradlee's trunk at home, was also found a letter in her own hand writing, in which she thanked her parents for all their kindness, and asked forgiveness of them for this last act of leaving them in this manner. Mr. Bradlee is truly a bereaved man. About a year ago, he lost a promising son about 11 years old, who was killed instantly by a fragment of the wheel of a coach in which he was riding: and another son who was his partner in business, died of consumption within a year.

Within a few weeks, Carter received 3500 dollars on some real estate which he owned, and he immediately lost it, as is said, in Boston, in some *speculation*, which he had declined giving any account of to Mr. Bradlee or to any of his friends, although he acknowledged that he had lost it, and was requested to state in what manner.—*Pal.*

Rumor—we know not with how much truth—describes this "speculation" as of the same character with that which induced the self-murder of ACKERS! Whatever it may have been, it doubtless led to the catastrophe and was the occasion of all the guilt and woe connected with it.—*Boston Recorder.*

Foreign News.

GREAT BRITAIN.

State of parties in the new Parliament.

The London Globe of Jan. 7th gives the following official result of the recent elections:

England.—Reformers,	394	Conservatives,	110
Scotland.—Reformers,	44	Conservatives,	9
Ireland.—Reformers,	80	Conservatives,	25
	518		144

Earthquake at Swansey in Wales.*

Among the novelties are to be included some severe shocks of an earthquake felt at Swansey, and the surrounding country, to the distance of thirty miles. There were three shocks, the first having occurred on the 28th Dec. This was rather slight, and principally felt towards the coast. The second occurred on the following day, early in the morning, and was felt by every person either asleep or awake. The third excited considerable alarm, and took place about 8 o'clock on the subsequent morning. The bells rung in many of the churches and houses—chimnies were thrown down—walls gave way—several houses opened, from the roof to the ground, nearly an inch in width—many sunk from two to four feet, and all vibrated in such a manner that their fall was momentarily expected. It lasted almost four seconds, and was accompanied by a sound which is described to have been 'truly terrific.'

When the great earthquake destroyed Lisbon in 1775, the Swansey river presented most striking phenomena. Perhaps these shocks are dependent upon some dreadful catastrophe, at a distance, and which time alone will enable us to ascertain. In this instance it was followed by a dreadful gale, which proved destructive to several vessels; one was seen to disappear, though a moment previously it was observed gliding rapidly over a bright sea. Many families have left Swansey, fearful that a more serious earthquake will take place, and those who have been compelled to remain, are described as suffering very much from dread. These are others who delight in ridiculing the timid, and attributing all to chance. They have been very busy in disseminating their philosophy, and inculcating atheism. But many—very many, have appointed days for prayer; and after the service of the church, subscriptions were entered into for the benefit of the sufferers on land, and the needy families of those who may have perished during the gale. Five brigs were wrecked off the Fishguard coast.

*Swansey is a town on a bay in the Bristol channel, at the mouth of the river Tawy.

Great Fire in Liverpool.

A letter from Liverpool, dated Jan. 15th, says: "Last night 10,000 bales of cotton were destroyed by fire, and property altogether to the amount of 300,000*l*. But our Cotton market today was dull, holders appearing determined to be free sellers." Another letter says, "fifteen warehouses were destroyed, and 10 to 12,000 bales of cotton and a large amount of other produce, estimated to be worth upwards of 200,000*l*." The fire was in the neighborhood of Bath street.

IRELAND.

The cholera has made its appearance at Balturbet and Monaghan, and many cases had proved fatal.

The papers contain accounts of numerous outrages by the peasantry in search of arms, and an article from Rathangan says, there are many and extensive manufactories of gunpowder throughout the country. An unsuccessful attempt had been made to murder M. Fishbourne, Esq. agent to the Duke of Buckingham.

CAPE DE VERDE ISLANDS.

Distressing State of the Islanders.

The brig Susan Elizabeth, from Cape de Verde, arrived at Boston on Saturday, having left the Isle of May on the 14th, and St. Jago on the 15th Jan. Mr. Geter, a passenger, states that the provisions sent from the United States for the starving population, had arrived, and would afford but temporary relief, as the great drought with which the Islands had been visited, had been succeeded by an equally disastrous flood of rain, so that the crops were entirely destroyed. The Islanders were in a miserable condition.—*Boston D. Adv.*

JAMAICA.

Depreciation of property.

A gentleman who has an intimate acquaintance with local property in the Island of Jamaica, on looking over our files received by the last vessels, observed that sales have been attempted of the following estates:

Temple Hall, with two hundred and forty negroes, which cost a few years since fifty thousand pounds; was bid in, eight thousand only having been offered for it; Pleasant Hill, a coffee estate with two hundred and sixty-nine negroes, cost a few years since one hundred thousand pounds, was bid in, only ten thousand offered. These are said to be fair specimens of the depreciation of the value of estates in the island; and as they were brought to the hammer, the mortgage having been sued up, would not have brought much more than sufficient to pay the costs of court.—*Daily Adv.*

Summary.

MR. CLAY'S TARIFF BILL.—In the House of Representatives, on the 25th, Mr. Letcher moved that the House go into committee of the whole on the Tariff Bill reported by the Committee of Ways and Means, with instructions to substitute for all but the enacting clause of it, Mr. Clay's Bill then pending in the Senate. This was done, ayes 96, noes 54. The Committee reported the Bill to the House, and about 9 o'clock it was ordered to be engrossed for a third reading. On the 26th about 3 P. M. the Bill was passed, by a vote of 119 to 85. A letter to the Editor of the Western Citizen, says, "all the New England Nationals voted against it." All Kentucky, and all the South, including Virginia and Tennessee were for it, except Arnold of Tennessee and Mercer of Virginia.

The Bill after having passed the Senate by a vote of 29 to 16, has received the signature of the President and is the law of the land.—*Spirit of Wash.*

ROBT. B. MCAFEE has resigned his seat as a member of the Ky. Legislature from Mercer co. and has been appointed "*Charge des Affaires*" to the Republic of New Grenada.—*Ib.*

FIRE IN CHARLESTON.—On the 16th ult. 30 or 40 buildings were consumed in Charleston, S. C. Loss supposed to be about $50,000.—*Ib.*

FREE MASONRY.—The Legislature of Rhode Island have passed a law prohibiting the taking of masonic oaths, under the penalty of $100 for the first offence, and for the second the offender is declared incapable of holding any office of trust or profit under the State.

MARRIED—on the 17th Feb. GUSTAVUS A. HENRY, ESQ. of Hopkinsville, Ky. to MISS MARY MCCLURE, of Montgomery county, Tennessee.

——— on Tuesday, the 26th ult. by the Rev. Mr. Dillard, MR. JOHN STEPHENS, of Bourbon County, to MISS MARY ANN COONS, of Fayette.

——— on Tuesday evening last, by Dr. C. W. Cloud, MR. THEOPHILUS MCGLONE, to MISS SARAH POTTER, all of this city.

Obituary.

For the Western Luminary.

Departed this life, at her residence in this county, on the morning of the 1st day of March, 1833, just as the clock struck 4, REBECCA CRAWFORD, daughter of the late Rev. James Crawford, formerly the pastor of Walnut-hill church.

In this brief sketch we have to record, to the glory of God, the power and efficacy of his grace, in the renewing and sanctifying the heart of a child. She was a subject of the great revival of religion which was in progress in Kentucky, in the commencement of the present century; when but a little advanced of eight years old. She was also, a subject of those remarkable bodily exercises, which were the accompaniaments of that revival. In a note, now before the writer, under the signature of her respectable and worthy father, it is recorded, that she had been a subject of those exercises forty seven times; on which occasions, she frequently expressed herself, in language of exstacy respecting the glory of God, and the love of her Redeemer, that was far beyond what could have been expected from a child of her age. Those manifestations which she had, were overpowering to her feeble body. Those extraordinary bodily exercises, which where mysterious, and viewed with wonder and astonishment by the most sagacious, although they were not, by the wise and prudent, considered as infallible evidences of piety; because very wicked persons were sometimes the subjects of them who did not embrace the truth in the love it: yet there were many examples to prove that they were at least connected with the grace of God in the heart, and the exercises of true religion. It is with pleasure that the writer testifies, from an observation of her walk and conversation for near thirty years, as a member of his church, that the subject of this memoir is to be ranked among the latter. Her walk and conversation evidenced to all who witnessed it, that she was an uniform, humble, and devoted christian. She was born with a defect of vision, consisting in an incapacity to view many objects at once, and to view them distinctly, at a distance. From her infancy her sight remained nearly the same until 15 or 16 years ago, when she suffered a severe attack of fever, by which it was considerably impared; yet she continued able to read till about three years before her death. This partial blindness, which is one of the severest trials to which youth can be subjected, she bore with christian fortitude and resignation. As she lived the life, so she died the death of the righteous. She appeared, as is often the case with the pious, to have had a presentiment that she had not long to live. She remarked to her sister in returning from church, that it was probably the last time she would have the opportunity of worshipping with the saints in an earthly Temple. And so it happened, for on the morning of the Sabbath, when another opportunity occurred, she was taken ill with that disease, which terminated in her happy release from sorrow and affliction. Her last illness was violent and painful, but not protracted. She was taken Sabbath morning, and died on the morning of the Friday following. During her illness, and in the anticipation of her speedy dissolution; she gave the most unequivocal evidence, that through faith, in the blood of Atonement, death was disarmed of its sting. Her Lord, in whom she had trusted from her childhood, according to his promise, was with her, when she passed through the *shadow of the valley of death.* "*Blessed are the dead who die in the Lord.*"

Suddenly, on the morning of the 12th Feb. at his residence, near Richmond, Capt. THOMAS A. CLARK.

In the City of New York, on the 17th ult. the Rev. Alexander M'Leod, D. D. senior pastor of the First Reformed Presbyterian church in that City.

DIED—In Nashville, of Cholera, Feb. 27th. Dr. JAS. ROANE. Thus has been taken from a career of extensive usefulness, one of our most distinguished and valuable citizens, a man whose moral worth, active and disinterested benevolence, professional skill and fidelity, and high intellectual powers, ranked him among the eminent and excellent of our community. Dr. Roane was one of the most scientific and able physicians in the west.

Mrs. Royal, an aged lady, (formerly of Lexington, Ky.) taken yesterday at 12, died at 9 P. M.,

There has been more of the disease in the three last days, than for ten days previously.—*Nat. Ban. Feb. 25.*

It appears by the National Banner of the 26th that amongst those who have fallen victims to the Cholera at Nashville, is Mr. THOMAS WELCH, one of the most respectable, industrious, and upright citizens of that place—a man who was universally beloved and respected. Mr. Welch was formerly a resident of Lexington, in this State.—*Louisville Herald.*

THE HON. G. W. LENT, member of Congress from New York, died in Washington, on the 22nd Feb.

West-Lexington Presbytery.

The stated Spring sessions of the West-Lexington Presbytery, will commence at the Cherry Spring Church, on Wednesday the third day of April, at 11 o'clock, A. M. It is indispensable, that all the church sessions within our bounds, be punctual in forwarding full statistical reports, in order that a late regulation of the *Assembly* may be complied with.

J. T. EDGAR, *Stated Clerk of W. L. P.*

Frankfort, March 6, 1833.

GEORGETOWN PRESBYTERIAN CHURCH.

Those persons who subscribed, at the meeting of West-Lexington Presbytery last fall, towards the completion of the Presbyterian Church in Georgetown, are respectfully informed that the undersigned, who was appointed by Presbytery to receive those subscriptions, expects to attend the above meeting for that purpose. Donations from any other benevolent individuals will be thankfully received for the same object. THOMAS T. SKILLMAN.

Lexington, March 13, 1833.

THE SIAMESE TWINS.

FOR SIX DAYS ONLY.

IT is very respectfully made known to the Ladies and Gentlemen of Lexington and its neighbourhood, that an opportunity is now offered to such as have a desire to see the young men, known as the

Siamese Twin Brothers,

Who have excited so much astonishment, and so many curious speculations among scientific men, and the public generally, from the extraordinary manner in which their bodies are joined together.

They are now at Capt. POSTLETHWAIT'S HOTEL,—where they will remain till the end of this week.

☞ ADMITTANCE 25 cents. The hours of admission to their room will be, from 2 o'clock in the afternoon, until four, and from 6 to 8 in the evening.

Pamphlets containing a historical account, and also a full length Likeness of the TWINS can be had in their room *only*. Price 25 cents.

P. S. From Lexington the Twin brothers will proceed to Louisville, stopping at Versailles, Frankfort and Shelbyville.

March 12, 1833.

Miscellaneous.

Corsets and Intemperance.

[Dr. Mussey has proved in his lectures, that the fashion of wearing corsets not only destroys the beauty of the face, and symmetry of the body of those whom God designed as the fairest part of his work, but that it induces more disease and premature death than any other cause whatever. The editor of the Journal of Humanity makes the following comment.]

TO THE LADIES.

While listening to Dr. Mussey's Lectures which we noticed last week, we were led to reflect on the similarity between the evils of intemperance and the use of the corset. We shall briefly present our thoughts on that occasion to our fair readers, though we do it at the risk of remaining a bachelor for life. If they have read our report of the Doctor's remarks, they are prepared to judge of the correctness of our views.

Intemperance is an evil, because it is the parent of disease, crime, misery, and death. *So is the corset.* Three fourths of the diseases and complaints, and perpetual sickness of the delicate damsels in society, are produced by tight lacing.—Where is the girl of eighteen who does not have occasional pains in the side, dizziness, cold feet, indigestion, a feeble, fluttering pulse, faintness, head ache, splenetic affections, and a hundred other nameless and unnameable disorders of her mortal body, all to be ascribed to her fashion in dress?—Corsetting originates crime also, for the habitual use of the corset, like the habitual use of ardent spirit, brings on *death.* "Greater numbers annually die among the female sex by the use of the corset," said Dr. M., "than are destroyed among the other sex by the use of spirituous liquors in the same time." And every girl who occasions her own death, either suddenly or gradually, by her modes of dress, is guilty of *suicide*—she dies by her own hands. And her crime too is of the most aggravated character, if she persists in her course of self destruction after she becomes enlightened on the subject, for she does not commit this murder upon herself during a temporary deragement, when overpowered by the horrors of despair, but she acts with the greatest deliberation and coolness. Her friends too, her mother, her older sisters, and all who encourage her in this practice are *accomplices* in the crime.

This practice is also the occasion of a great amount of wretchedness. Who has not pitied the poor victim of vanity as he observed her pallid cheek, her sunken eye, her tortured, mis-shapen form, her trembling step, or hobbling gait, her swooning, and numerous other mournful and yet half ludicrous symptoms of the ruin which her mad devotion to fashion is hastening upon her?

Again, intemperance dethrones reason in the drunkard. *So does tight lacing in the ladies who practice it.* Do you notice that young lady who comes into your church on a Sabbath, dressed in the mode "Just from Paris?" She is seated. Her bosom heaves with agitation, or rather *would* heave were it not confined so as to render any motion impossible. See how the corners of her mouth are drawn aside. Observe the restlessness of her limbs—the vacant, sickly glare of her eye. These are proofs of incipient insanity. And in this manner, as a member of the church of Christ, she is come to worship God. What a preparation of heart there must be, where there is such a preparation of the body!

The habitual use of spirituous liquors also occasions frequent bodily deformity—one of its least evils to be sure, but yet an evil. We need only remind our readers of the bloated visage, the inflamed eyes, the bending form of the drinker. As truly doth corsetting affect the wearer. If a shoulder pushed upward far out of place, or on one side to a considerable degree, be desired, any lady may easily obtain this beautiful feature by the use of the corset. How would you like a backbone shaped like a figure 5—or an interrogation point? If it would be agreeable, apply to Dr. Mussey, and he will furnish one most elegantly deformed, produced by the lacing of the owner when she graced the gay circles of Paris.

If you remonstrate with the habitual drinker of ardent spirit, and attempt to persuade him to abandon the practice, he meets you with a host of objections. He says the small quantity he takes by no means tends to injure him; he feels the better for it. *So says the lady who wears her corset.* It does her good; "*it braces her up,*" and gives her strength, just as much as rum braces the muscles of the drunkard, and gives him strength. But physicians say that the smallest quantity of ardent spirit taken in the system produces mischief. And Dr. Mussey says that any pressure which in the least degree impedes the motion of any bone or muscle, or blood vessel, must inevitably injure the health.

But, says the drunkard, "I can't do without my liquor." *So says the girl that dresses too tightly.* "I can't do without my corset. *I shall drop to pieces without it.*" And has the drinker been so long accustomed to the stimulous of his poison that he has no energy which is not inspired by them? And has the maiden so long applied the instrument of torture, that her ribs, are motionless, and her muscles refuse to support her? How will the drunkard and the lady answer to God for this suicidal act?

But want of room compels us to stop. We believe the day is at hand when the practices which we have thus placed in juxta-position will ere long be considered alike disgraceful and criminal.—Were we on a Grand Jury, we would present the use of the corset as a nuisance, a public evil and abomination. Were we a minister of the gospel, we would anathematize it from the pulpit as a heinous sin against God. Were we a father or a husband, we would assert our supremacy, as sovereign in our family, and would "break, burn, and destroy," till the instruments of death were banished forever. And now that we *are* an editor, we express our astonishment that this murderous custom has been tolerated so long without a note of remonstrance or alarm. Where is the pen of the gifted "L. H. S,"—of "Cornelia," and others whose influence might yet rescue multitudes of their sex from the bloody edicts of fashion? *Let them come forth and attempt to save some of the* 50,000 *victims who annually die in the United States by the use of the corset.*

Intemperance and Murder.

The dreadful effects of intemperance are seldom more clearly exemplified than they were in the case of a man named Henry Ferguson, who was tried last week in Lancaster, (Pa.) on a charge of murder. The Lancaster Herald gives a report of the case, from which it appears that the prisoner and deceased were both employed at Webb's iron works—that they made up a purse between them—each contributing equal portions—to buy a jug of whiskey, for which the deceased went to a neighboring shop. He received *two cents* in change, and on his return with the whiskey offered his partner one of them; but the prisoner demanded both. He however accepted one cent. But after a short time, he again demanded the other cent, and on its being refused, made an attack on the deceased, who retreated from him. The prisoner followed him, and taking up an axe, inflicted a wound on his head that almost instantly deprived him of life. The prisoner was found guilty of murder in the second degree, and sentenced to 12 years solitary confinement. Thus a dispute about a single cent—unquestionably caused by *whiskey*, cost one of the parties his life, and made the other murderer, and condemned him to civil death, by incarceration, for twelve years.—*Balt. Pat.*

Publishers and Booksellers.

The character and influence of booksellers and publishers, in the United States, is in some respects, peculiarly important. In the first place, our national literature is in a forming state. Established usage, literary standards, antiquity, family interests, control the taste much less in this country than in Europe. There, a book must submit to a just, or an arbitrary decision, in a much greater degree than here. We have no civil, nor scarcely any literary censorship. Every man publishes what is right in his own eyes. No individual has appeared in this country, like Dr. Johnson, whose power of rebuking vicious books and depraved authors was not to be gainsayed or trifled with.

Booksellers and publishers ought to be men of sterling principle. Accurate knowledge of their professions, great enterprise and energy, intelligence, and general excellence of character, are not sufficient. They ought to be worthy of filling a high place in society. Upon no individuals is the advance of mankind in knowledge and happiness more essentially depending. They should be eminently conscientious. They should have that egard to public welfare, which will cause them to make sacrifices for its promotion. They should attach a much higher importance than they are accustomed to do, to their own profession—as a part of that great array of force, which is to renovate the world. They should not adapt their publications to the demand of the community indiscriminately, but they should determine what *ought* to be the public taste. That which a publisher pre-eminently needs is a foresight of the future conditions and wants of the community, so that he can control what is to be the current of public thought and action, by making the fountain sweet and healthful. The character of a national literature is frequently depending on very insignificant but still palpable causes.

The virtuous and intelligent public have a plain and most important duty to perform in respect to booksellers. They should patronize such as are disposed to publish *only* useful books. They should show their disapprobation, not simply of that class of booksellers who have no regard to public morals, but that greater class, who publish good and bad books indiscriminately. When a publisher takes special pains to make known a truly valuable book which he is issuing, it should not be attributed to his avarice or vanity. He may be governed by the very laudable motive of wishing to diffuse virtuous principles, or to procure the means of doing good on a larger scale. Because he may have a selfish motive, we are not authorized, on the principles of the gospel, to ascribe it to him when there are laudable motives equally obvious.

This whole subject is not regarded by the community, as of that high importance, which it really possesses. A good book is one of the greatest blessings of civilized society. But let not any man complain that the community is deluded with worthless publications, unless he does all in his power to put into circulation such as are really valuable.—*Amer. Quar. Reg.*

How to Discourage a Minister.

MR. EDITOR—Having been long a punctual attendant upon public worship, and greatly valuing the ordinance of preaching, I am often grieved by the various methods which are practiced by the evil one for preventing the due effect of the word. Allow me to mention a few of those things which have a direct tendency to dishearten the preachers of the Gospel, in the exercise of their public labors.

1. There are many who are tardy in their appearance in the sanctuary. They do not make conscience of coming in *good time*, and sometimes give us reason to believe that they deliberately choose a late hour, for the idle purpose of attracting attention. It matters little with them whether the congregation is engaged in solemn prayer or praise, or in hearing the word of God read. The minister is necessarily interrupted, his mind is distracted, he is pained at the disrespect shown to important parts of worship, and grieved at the evidence of a careless spirit. Those who reside at a distance from the place of worship have nothing more to do, in order to prevent this irregularity, than to commence their preparation a few minutes earlier, and to set out from home at such a moment as may secure, not only a punctual attendance, but a few minutes of silent and devout thought before the people have fully assembled.

2. In correspondence with those who have come late to church, there is a larger class, who feel it incumbent upon them, at every renewed creaking of the doors, to turn their heads towards those who enter. Their curiosity is never stated. Every entrance has new attractions, and it is often hard for the speaker to determine in which direction most faces are turned. I need not say that it is calculated to break his train of thought and disturb his feelings. Often while in the midst of a solemn address, he finds the whole force of the appeal destroyed by this sudden removal of attention. How easy it would be for every person to abide by the determination, to fix his views directly upon the minister; and how greatly would the aspect of our assemblies be improved by such a habit.

3. In every congregation I observe a great many, who upon the slightest feeling of uneasiness or lassitude, lay their heads upon the front of the pew, and thus entirely rob the speaker of their countenance. This, to say the least, breeds in his mind the suspicion that they are weary, if not slumbering. He is distressed with the thought that his remarks are uninteresting. He tries to discover the cause of this neglect, becomes embarrassed, depressed, and often almost incapacitated for pursuing his theme. The Rev. President ****** was accustomed to reprove every student whom he observed in this indolent posture during divine service. However oppressed with fatigue or even pain, I have always felt it to be a duty to aid the preacher of the Gospel, in my feeble measure, by my fixed and continued attention.

4. I fear you will think I belittle a grave subject when I descend to speak of *yawning.* Yet it is not the least in my list of grievances. The conspicuously visible, and not seldom audible yawns of a great number, are proverbially contagious; and the preacher who can flatter himself that he speaks with acceptance, when he witnesses these signals of distressed nature, must be possessed of more than ordinary self-complacency. Those who will gape away their drowsy hours, may at least be requested to do so in their handkerchief, or in the retreat of some modest corner, and not to aim these unequivocal tokens of sloth at the very minister who is addressing them.

5. Church sleepers are almost beyond recovery. I have seen, I am sure, a score thus occupied at once, and even when it has not been altogether the fault of the preacher. There is some allowance to be made for hard-working men unaccustomed to sit still for a long time at once; but no man can permit himself to sleep during public worship, who is under any suitable impression of those truths to which his attention is called.

The sum of all is, that every hearer has it in his power to contribute something towards the animation or the discouragement of the preacher. And, consequently, every one should establish it as a principle, to avoid even the slightest gesture or neglect, which can by possibility detract from the impression of the word.—*Presbyterian.*

Visit to a Slave Ship.

[On a southern voyage of trading and discovery, Capt. Benj. Morrell, Jr. visited a slave ship off the coast of Africa. The following account is a fair specimen of his valuable narrative, just published by the enterprising Messrs. Harpers.]

* * * * * * *

If the reader has ever been on board of a Hudson River market sloop, loaded with calves and sheep for the city slaughter houses, he may form some faint idea of this Brazilian slave brig. A range of pens, or bins, occupied each side of the main deck, from the cat-head to the main chains, in which were confined such a number of the slaves as were permitted to come upon deck at one time. In a line with the main hatchway, on each side, was erected a bulkhead, or partition, separating the men from the women; while a narrow passage remained open to the gangway, abaft the sternmost pen, or between that and the quarter deck.

The slaves, perfectly naked, were stowed in rows, fore and aft, in a sitting or crouching posture; and most of the men had their faces between their knees, either indulging in a moody silence, or mournfully chanting, in a low voice, some plaintive song of their native villages. The feelings of the females were more clamorously expressed, in spite of all their tyrants' exertions to keep them quiet. In passing along the deck between these two ranges of despairing human beings, I encountered such mute imploring glances, such appealing looks of misery, such piteous supplicating expressions of countenance, such torrents of tears, that looked like pearls on ebony, as completely and totally unmanned me. My own tears fell like rain, and the poor negroes gazed on the strange phenomenon of a white man's sympathy with wonder, doubt and admiration.

After having taken a cursory view of the whole heart-sickening scene, my attention was attracted to the after range of pens on the starboard side, which contained about one half the females then on deck. Here, as on the opposite side of the deck, the two sexes were separated by a partition or bulkhead eight feet in height; near which were two women evidently writhing in the agonies of death. Partly from the officers, and partly from their fellow-sufferers, I gathered the shameful facts that these two dying wretches had been reduced to their present situation by repeated applications of the lash, as a punishment for their piteous cries and heart-rending wailings.

They were wives and mothers; their infants had been torn from their breasts and thrown upon the ground, either to perish with hunger among the grass, or to become the prey of beasts, or the victims of venemous reptiles—or, possibly, to be preserved and nourished by strangers. In the phrenzied paroxysms of maternal anguish, they had called for their infants—for their husbands—for their parents—for their brothers, sisters, and friends; and for this natural involuntary ebulition of feeling, their bodies had been cruelly lacerated with stripes, until nature sank exhausted, no more to revive. Their breasts were distended with the undrawn nutriment, for the lack of which their helpless babes perhaps were perishing—it was oozing in streams from their nipples, mingled with their own blood.

They were shortly released from their sufferings by death; and just as the visiting captain had attempted some observation in excuse or palliation of their conduct, our attention was arrested by another object. One of the captives, a well made, good looking man, of about twenty-five years of age, had contrived, all manacled as he was, to scale the bulkhead, from the top of which, being unable to use his arms, he fell into the females' apartment, where his head struck a ring-bolt with such force as to fracture his scull. It was the husband of the youngest of the two women who had breathed their last. For a few moments he lay senseless from the effects of the blow; but soon came to himself sufficiently to understand what was said to him. In the next moment he recognized the dead body of his wife, which he franticly strove to clasp in his manacled arms; and, with a yell of despair, endeavored to awaken her with his caresses from the sleep of death, while the wound in his head was pouring forth a torrent of blood on the inanimate object of his piteous lamentations.

The captain of the brig now spoke, and ordered one of the officers to tear the poor fellow from the corpse of his wife, and to stow him on the other side of the deck. He raised his mute imploring eye to me, in which I read a speedy termination of his miseries, and an ardent desire to expire on the bosom of his wife. The officer advanced to seize him; but this was too much for me too witness. I sprang before the dying man, drew my dirk, and ordered the officer to desist on the peril of instant death.

"Hold!" I exclaimed, "you shall not molest him. Back! back! back! on your life! No man shall touch him unless he cut his way through my body. You have butchered the wife of his bosom: he is now dying from the effects of your savage barbarity; and they shall not be separated, until his spirit is reunited to hers, in that blessed world where fiends like you can never come.—Back! or your blood shall mingle with the negro's!"

The officer recoiled a few paces, while the others stood gazing at me and each other in mute amazement. I stood fixed in my purpose, however, and not one of the conscience struck, guilt appalled, cowardly wretches, nor the whole combined, could muster up sufficient courage to oppose my single arm. The dying captive's struggle was short. In a few minutes more he breathed his last, on the cold inanimate lips of her he loved more than he feared death. I then returned my dirk into its sheath, and again addressed the embarrassed officers.

"Step forward, inhuman monsters! and contemplate the effects of your savage barbarity—your triple murder. Look there on the remains of those three poor victims of your avarice and cruelty! Think too of their hapless infants, which if not happily already gone to meet their parents in a better world, are fated never to enjoy a parent's tenderness in this. How will you answer for crimes like these before the God of justice? I do not marvel at your cowardice, for it is the inseparable concomitant of guilt like yours. I do not wonder that you turn pale at my just rebuke, and tremble there like culprits at the gangway. But how much more will you tremble when you are arraigned before the bar of Divine Justice, and hear that voice which brought the universe into existence pronounce the awful sentence—"Inasmuch as ye have not shown mercy to one of the least of these, ye have not done it unto me."

With these words I advanced to the gangway, and was about to depart, when the captain of the brig expressed a hope that I would not leave them in anger, but that I would walk below, and join them in a glass of wine. I promptly declined, assuring him that it gave me very unpleasant feelings to breathe the same air with men engaged in this abominable traffic; but were I to drink with them, I should feel guilty of an act of wanton impiety that had stained the untarnished lustre of the flag I sailed under.

They retorted, with a most provoking assurance, that great numbers of American vessels were at that moment engaged in the same traffic; vessels which they knew were owned by citizens of the United States, commanded by American captains, and manned by American and English seamen.

From the Religious Intelligencer.

The Heathen African Mother,

AT HER DAUGHTER'S GRAVE.

[Some of the pagan Africans visit the burial places of their departed relatives, with offerings of food and drink. Mothers have been known for a long course of years, to bring, in an agony of grief, this annual oblation to their children's graves.]

"Daughter!—I bring thee food,—
The rice-cake pure and white,
The cocoa with its milky blood—
Dates and pomegranates bright,—
The orange in its gold,
Fresh from the favorite tree,
Nuts in their brown and husky fold,
Dearest,—I spread for thee.

Year after year I tread
Thus to thy low retreat,—
But now, the snow-hairs mark my head,
And age enchains my feet;
Oh!—many a change of woe
Hath dimm'd thy spot of birth,
Since first my gushing tears did flow
O'er this thy bed of earth.

There came a midnight cry,—
Flames from our hamlet rose,—
A race of pale-brow'd men were nigh,—
They were our country's foes.—
Thy wounded sire was borne
By tyrant force away,—
Thy brothers from our cabin torn
While bathed in blood I lay.

I watch'd for their return
Upon the rocky shore,
Till night's red planets ceas'd to burn,
And the long rains were o'er,—
Till seed their hands had sown
A ripen'd fruitage bore,
The billows echoed to my moan,—
But they return'd no more.—

Yet *thou* art slumbering deep,
And to my wildest cry
When vex'd with agony I weep,
Dost render no reply.—
Daughter!—my youthful pride,
The idol of my eye,—
Why didst thou leave thy mother's side,
Beneath these sands to lie?"—

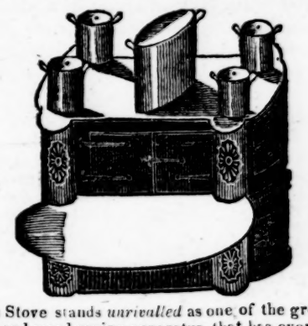
Long o'er the hopeless grave
Where her lost darling slept,
Invoking gods that could not save,
That pagan mother wept.—
Oh!—for some voice of power
To soothe her bursting sigh,—
"*There is a resurrection-hour,—*
Thy daughter's dust shall rise."

Christians!—ye hear the cry
From heathen Africk's strand;—
Haste!—lift salvation's banner high,—
O'er that benighted land,
With Faith that claims the skies
Her misery control,—
And plant the hope that never dies
Deep in her tear-wet soul.— L. H. S.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove stands *unrivalled* as one of the greatestt labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying,&c.;* and al be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of

10 *Plate and 7 Plate Stoves, large and small Franklin Stoves, large and small,* beautiful patterns.

With a number of

Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,

Nov. 14, 1832– 20–tf. *Main-Street, Lexington.*

MERCHANT TAILORS' FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear:—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Guard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. SAGUEZ's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions in figures and drawings quarterly.

October 31, 1832. 18—*t.*

Transylvania University.

THE Trustees of *Transylvania University* are happy in announcing to the public, that they have re-organized Transylvania, and the Institution is now opened for the reception of students under the care of Mr. John Lutz, D. P. Acting President of the University, and Professor of mathematics in Morrison College; of Mr. E. Rovel, A. M. Professor of Ancient and Modern languages, and Mr. Charles E. Bains, Principal of the Preparatory Department.

Morrison College will be finished in a few months, when they expect to fill all vacancies in the Institution, and give it the energies it once possessed for bestowing solid and useful learning; in fine, to place Transylvania as she deserves to be, among the most distinguished Institutions of the kind in the Union.

Professor Lutz is a graduate of Gottingen, and justly esteemed one of the ablest Mathematicians of the age. From his vigilance and attention to the students under his care as well as his superior knowledge in the branches he attempts to teach, the Board are justified in stating that a student can no where receive greater or better instruction in the exact sciences. Mr. Lutz is also well acquainted with Ancient and Modern Languages.

Professor Rovel, a graduate of Strasburgh, is a profound scholar, and well competent to teach the Ancient and most of the Modern Languages taught in the Universities of Europe and America.

In the Preparatory Department Mr. Bains discharges his duties, as he has always done, with industry and ability.

The greatest attention is paid to the morals and habits of students; and parents and guardians may rest assured they shall be strictly guarded against all vicious habits and idleness; and all such as are found incorrigible, and unwilling to submit to the restraints of the Institution, will be speedily removed from it, to prevent the contagion of bad example.

The Library, now respectable, is intended to be gradually increased.

No exertions will be spared to place the Institution in a condition to give its Alumni all advantages that can be enjoyed in other *Universities.* Under these circumstances, the Trustees flatter themselves, Transylvania will receive the fostering care of the State, and patronage of the West generally.

Transylvania University is situated in the city of Lexington, and nearly in the centre of the Mississippi Valley. The College Buildings stands on an eminence, removed from the city, and surrounded by ample grounds for the health and comfort of the students.

The Departments of Law and Medicine, which constitute a part of the University, are, as they have long been, in a flourishing state, and give continued evidences of general usefulness.

The general healthfulness of the city of Lexington, and that of the surrounding country, is as good as any in the world, and the abundance of the country must reduce the price of boarding in the city or the University, much below the charges in most other Institutions of learning in America. Students from a distance can at all times procure boarding in private families on moderate terms.

The Trustees therefore hope, that whether the opportunities afforded to obtain a complete classical education, or the moderate terms on which it can be obtained be considered, parents and others will find it their interest to patronize this Institution.

R. WICKLIFFE, *Chairman Board of Trustees.*

Lexington, Nov. 5, 1832.—19–tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10 1832.—15–tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18–1y.

NEW GROCERY AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17–tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year.—*Two Dollars,* if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agts shall have the paper sent to them without charge.

☞ Advertisements inserted the usual rates.